Dr Beddome

Practical Discourses

ON

DEATH, JUDGMENT, HEAVEN & HELL.

IN

Twenty-four

SERMONS.

By *John Webb*, M. A.

Pastor of a CHURCH in BOSTON.

BOSTON in *NEW-ENGLAND*:

Printed by *J. Draper* for D. HENCHMAN, and Sold at his Shop over against the Brick Meeting-House in Cornhill.

MDCCXXVI.


30
63
DEC

THE DEDICATION.

To that CHURCH & CONGREGATION in **Boston**, to which the **Author** ſtands in a **Paſtoral** Relation,

Grace, Mercy & Peace be multiplyied.

Dearly Beloved in our Lord Jeſus Chriſt,

THE following Diſcourſes were firſt Preach'd in the Hearing of moſt of you; for which Reaſon you may juſtly lay in the firſt Claim to them. And accordingly, I here preſent them, as a Token of my ſincereſt Affection to you.

I have no need to make any *Apology* to you (nor ſhall I to any elſe) for the plain and practical Manner, in which theſe great and awful Truths are handled. For ſuch is the native Excellency of *all* Goſpel Truths, that they for ever Convey the cleareſt Light to the Underſtandings of Men, & make the deepeſt Impreſſions on their Hearts and Conſciences, when they are delivered with all Plainneſs of Speech, according to the admirable ſimplicity of the Goſpel Style. And, I bleſs GOD, the more I have ſtudied this Plainneſs, in the Courſe of my Miniſtry, the more Peace have I had in my own Mind, and the greater Succeſs have my poor Labours among you, been viſibly Crown'd with-al.

As for the Subjects Diſcourſed on, They are the moſt awful and awakening in themſelves. For ſolemn Meditations on *Death*, *Judgment*, *Heaven* and *Hell*, have a tendency in them, beyond any other Conſiderations, to rouſe carnally ſecure Sinners out of their dead ſleep in Sin, and to quicken the Saints in their Chriſtian Race. And hence in the Goſpel, We are in the *firſt place* put in mind of DEATH, which we are every moment liable to the Arreſts of; and *next* to this, are led to conſider the terrible JUDGMENT that ſucceeds, wherein we muſt all appear before

before the *Tribunal* of CHRIST, and receive a Righteous and Irreverſible Sentence from Him; and *then* we are directed to view the amazing *Conſequents* of this Judgment: which are no other, than a Bleſſed *Eternity* of inconceivable Happineſs, which will be the Lot of the Righteous in HEAVEN; and a miſerable *Eternity* of unſufferable Torments, which is like to be the Portion of the Wicked in HELL. And theſe are the grand Motives, with which the important Duties of Chriſtianity are uſually urged upon us, in the Goſpel.

IN treating theſe Subjects, I have endeavoured, according to my Light and Ability, to give you the moſt Clear & Scriptural Account of them. How far I have anſwered my Intention herein, I muſt ſubmit to the Judgment of every judicious & candid Reader.

I am ſenſible, indeed, That theſe Performances are no ways to compare with ſeveral moſt excellent Treatiſes, I have met with on the ſame Subjects. Nor do I expoſe them to Publick View, with any vain pretence of adding new Light to them.

BUT as, by the Bleſſing of GOD, they found Acceptance from the Pulpit; ſo I take Encouragement to hope, from the repeated Deſires of ſo many of you, for the Publication

Publication of them, that the Bleſſed Spirit of Grace, (to whom we owe all the Succeſs of our Labours) will alſo make them *profitable* to you and others in the Reading of them.

If this may be the Fruit of their appearing from the Preſs, my End herein will entirely be anſwered; and let GOD have all the Glory of it.

And now, *Brethren, my dearly Beloved and longed for*, and whom I hopé to have for *my Joy & Crown* in the Day of Christ Jesus, my earneſt Prayers for you are and ſhall be, That GOD would grant the plentiful Effuſions of his Holy Spirit upon you, and his Bleſſing upon your Offspring; and help each one of you to live under ſuch a realizing Belief of theſe important Truths, that they may effectually move you to Duty, and quicken you in your Preparations for Eternity: And then *Death*, when it comes, will be ſafe and comfortable to you; the Day of *Judgment* be the Day of the gladneſs of your Hearts; and *Heaven* be the Place of your everlaſting Abode.

And with theſe Requeſts for you, I can't but ask your Prayers for your Paſtors. Yea, *I beſeech you, Brethren, for the Lord Jeſus Chriſt's ſake, and for the Love of the Spirit,*

that

that ye ſtrive together with us in your Prayers to GOD for us, That we may find Mercy to be faithful; and rejoice with you in the Day of CHRIST's Appearing, and for ever in the World to come.

AND in particular, I ask this Favour for my ſelf; who am utterly unworthy to miniſter in holy Things among you; but yet (thro' Grace) have an earneſt Deſire to ſpend and be ſpent in the Service of your Souls.

BOSTON, July 5th 1726.

John Webb.



To dye said Mr Daniel Rogers is a Work by itself. What Joy or Comfort can a wicked Man have in Death There can be no more in the Conclusion than was in the Premises A Man's Life lays down the Premises Death is the Conclusion

The 24th Ode of Horace lib 1

Advertisement.

THE Reader is desired to Correct the following Errata which have escaped the Press.

PAg. 4 lin. 1 for *to* read or. p. 8 l. 20 r. *Thing*. p. 15 l. 9 r. *Resistance*. p. 28 l. 2 dele *to*. p. 42 l. 6 r. *Purchased*. p. 46 l. 31. f. *nor*, r. and. p. 52 l. 33 r. are *as*. p. 58 l. 6 f. *or* r. and. p. 60 l. 15 f. *faith*, r. fruit p. 77 l. 6 f. *these* r. the. p. 99 l. 35 f. *that*, r. it. p. 109 l. 17 dele *his*. p. 116 l. 12, 13 r. *their Souls*. p. 117 l. 6 r. *their* proper p. 119 l. 15 r. *Bodies*. p. 120 l. 10 r. 5. l. 19 f. *would*, r. shall p. 193 l. 21 r. *Ignominy*. p. 204 l. 18 r. *way*. p. 219 l. 2 dele *the* p. 225. l. 15 r. ought *so*. p. 231 l. 16 dele *unto*. p 238 l. 36 f. *Col.* r. *Eph.* p. 239 l. 7 r. Eph. 3. 8. p. 242 l. 5 f. *as* r. and. p. 262 l. 32, 33 r. if *we* consider. l. 34 dele *we*. p. 268 l. 25 after *self* add *to*. p. 281 l. 15 f. *Treasures*, r. Pleasures. p. 289. l. 16 f. *here* r. hence. p. 292 l. 15 r. may *be*. p. 312 last l. save one, r. *either* from. p. 320. l. 13 dele *we*. Pag. 32 l. 5 r. inconceivable. p. 120 l. 10 f. *Beings* r. Bodies. p. 186 l. 2 for *that* r. than. p. 211 l. 26 r. Assimilating. l. 35 r. assimilate. p. 212 l. 4 r. assimilate.

To trifle is to live —— And in a Man
A Trifle too to dye — Young 28
And why not think on Death? It Life the Theme
of every Thought and Wish of every Heart
Man Death — Ibid 70
Inhabit all Things but the Thoughts of Man 2d part 141



Practical Discourses ON DEATH.

ROM. V. 12.

Wherefore as by one man Sin entred into the world, and Death by Sin; and so Death passed upon all men, for that all have sinned.

The First Sermon.



MY Design in the Choice of these Words is to entertain you with some Discourses upon *DEATH*: a Subject that calls for our most serious and deliberate Consideration at all Times; but more especially in these † *Dying Times*, wherein we are so frequently invited, by the solemn Dispensations of Heaven among us, to make our visits

† *In the Time of the Small Pox, 1718.*

to the Grave, *the House appointed for all Living.* In the Prosecution of this Subject, I need not spend any Time in opening this Context, or in showing the Relation the Text stands in unto it; but only take notice of such particulars as are evidently contained in the Words, and which I shall have occasion to speak unto in the Doctrinal handling of them. Here then observe two or three things,

1. THE *Time* and *Manner* of Death's first entring into the World. It entred *with* and *by* Sin. Originally Death had no being in this lower World: For Man was created in a State of Immortality, and had remained happy in this State forever, had it not been his own fault. But he sinning against GOD, Death immediately entred into the World by this means: *By one man Sin entred into the World, and Death by Sin.*

By one Man] i. e. by our first Parents, *Adam* and *Eve*, the common Root of Mankind, called but *one Man*, as they were but One in the Conjugal Relation. Or by *one Man*, we may more expressly understand *Adam*, who was not only one of our first Parents, but the *Representative* Head of Mankind By this *one Man*,

Sin entred into the World,] i. e. The Woman being first beguiled by the Serpent, the Man was deceived by her, and so Transgressed the holy Law of GOD, and broke that Covenant of Life, wherein he stood Surety for all his Posterity. This was the Original of Sin in this lower World. And Sin having thus entred into the World, Death enters the World with it, as the just and necessary Desert of Sin. *By one Man Sin entred into the World*——

And Death by Sin.] i e. Death entred into the World *with* and *by* Sin: It entred at the same Time with it, and by means of it. Sin and Death are inseparable Companions; tho' one is to be considered as the procuring Cause, and the other as the tragical Effect of it. Sin is the meritorious Cause of Death; and Death is properly the Demerit, or the Wages of Sin. So that Sin (we see) introduced Death into this lower World, and they are of equal Date the one with the other. What we are here to understand by Death, and how it may be said to have entred

entred into the World by Sin, will be more particularly conſidered in the following Diſcourſes.

2. Obſerve here, WHO the *Subject* of Death is, upon it's Introduction into the World: and this is *Man* the Subject of Sin. The ſame Perſon that introduced Sin into the World, and involved himſelf and Poſterity in the Guilt of it; he alſo bro't *Death* upon himſelf and his Deſcendants. Death as ſoon as ever it entred into the World, ſiezed upon Man, who had given Birth to it by his Tranſgreſſion. And therefore it is ſaid in the Text, that *Death paſſed upon Men*, i. e. It laid hold of, and ſiezed upon Men. It no ſooner had a being in the World, but it made Man it's miſerable Captive, and brought him into an unhappy Subjection unto it. So that Man is properly the Subject of the Death here ſpoken of.

3. Obſerve, THE *Univerſality* or *Extent* of Death's Commiſſion, and the *Reaſon* of it. *It has paſſed upon all Men* (ſays the Text) *for that all have ſinned.*

It has paſſed upon all Men] i. e. A Sentence of Death has paſſed upon all Men; and all are ſubject to Death. Not only a few are ſubject unto it: a few of the poor and weak; but all Mankind are ſubject to Death, *i. e.* All Ages, Sexes, Conditions, Degrees of Mankind, whether Adult or Infants, Male or Female, High or Low, Great or Small, Strong or Weak, all are liable to Death, and muſt Die ſooner or later. There is no diſtinction between one and another in this reſpect; but Death has it's Commiſſion to ſieze upon every one of us at the Time appointed for our Diſſolution. And the Reaſon of this is given in the next words,

For that all have ſinned] AS Death made it's entrance into the World by the Sin of Man; ſo every one that is guilty of Sin, is liable to Death. Now there never was any meer Man born into the World, without the ſtain of Sin upon him; nor ever will be. We all of us came into the World with the Guilt of *Adam*'s firſt Tranſgreſſion imputed to us: For *Adam* being the repreſentative Head, as well as the common Root of Mankind, we all of us "ſinned in him, & fell with him in his firſt Tranſgreſſion";

and hence there is none of us, but first to last must receive and submit to the Summons of Death.

AND now from the Words thus explained there are several *Observations* that naturally offer themselves to our Consideration, and might profitably be insisted on. But to pass over all others, I shall insist only upon these Two. Namely,

I. *DOCT.* DEATH made it's first entrance into the World with Sin, and by means of it.

II. *DOCT.* A Sentence of Death has past upon all Mankind, because all have sinned.

I shall begin with the first of these Observations at this Time, *viz.*

DOCT. 1. DEATH made it's first entrance into the World, *with* Sin, and by *means* of it.

THAT Death has made it's entrance into the World, and rides in solemn Triumph over Mankind, is a Truth rather fear'd by all, than questioned by any. For there is no Man in the World, in the Exercise of Reason, but has had so many sensible Proofs of the Being of Death, and of the daily Conquests it makes over Mankind, as to give him the clearest Conviction of the Truth under Consideration. And we have seen it awfully proved among our selves in the Months that are past, in the multitudes we have either followed, or seen, or heard of, carryed to their Graves. How many Scores, nay Hundreds, that but a few Months or Weeks ago, were seen in our Streets, walking and acting among the Living, are now numbred among the Dead, and shut up in the Grave, the grand Repository, or Mansion of the Dead? Nay how many of us have had the Arrows of Death shot into our own Windows, and have had either our Bosom Friends, whom we loved as our own Souls, or our dear and tender Children, that were as so many Members of our Bodys, violently snatch'd away from us by the King of Terrors? These things surely are so fresh in our Memorys, and still make such painful Impressions upon us, that we can't but with

with Grief in our Hearts, and Tears in our Eyes yield to the ſad Truth before us. It is needleſs therefore to take up the preſent Time, or any part of it, in offering Arguments to prove a Truth, which no one among you can poſſibly call into Queſtion. In ſpeaking to this Propoſition therefore, I ſhall only inſiſt upon theſe Two things,

I I ſhall tell you what *Death* is; and make ſome ſuitable Improvement of it as I paſs along. And,

II. SHEW you, That Death made it's firſt entrance into the World, with, and by the Sin of our firſt Parents.

Firſt, I ſhall, in as moving a manner as I can, tell you what *Death* is; and make ſome practical Reflections upon the Subject as I paſs along. And here I ſhall 1. Conſider what Death is, in a more *general* and *comprehenſive* ſenſe 2. In a more *particular* and *limited* ſenſe.

I. I ſhall conſider what Death is, in the moſt *general* and *comprehenſive* ſenſe of it. And ſo it includes, *The whole of that dreadful Curſe which was originally threatned by the Law of* GOD *in caſe of Tranſgreſſion, and which has ſince been inflicted upon Man for his Sin, and Apoſtacy from* GOD. In this Latitude is Death to be underſtood in that amazing Threatning, Gen. 2. 17. *But of the Tree of knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely dye.* To make this evident, we muſt obſerve, That when GOD at firſt Created Man, he ſaw good not only to preſcribe to him a Law for the Rule of his Obedience; but alſo to put his Sanction upon his own Law, in the *Promiſe of Life* to Man, in caſe of Obedience, and in a *Threatning of Death* in caſe of Diſobedience. The *firſt* is virtually contained in the *Sacrament of the Tree of Life*, which *Adam* had doubtleſs been made ſoon to partake of, and ſo had lived forever, had he ſtood firm, and maintained his Integrity, during the Time of his Tryal. The *other*, *viz.* The *Threatning*, is expreſly contained in this *Verſe*, and is comprehended in the word *Death*. Now this word, as it comprehends the whole Curſe of the Law in it, is a word of the largeſt extent, and includes

in it, all those *penal* Evils that are any where spoken of in the Holy Scriptures. And thus it implys in it all the Evils and Miseries both of this Life, and of that which is to come, such as outward and inward Evils, bodily and spiritual Plagues; the Death of the Soul in Sin, which is called *spiritual* Death, the Death of the Body, which consists in dissolving the vital Tye between Soul and Body. All these Evils are endured by Sinners in this World, and make up but a little part of Death, in the largest extent of it: For so it also comprehends in it an everlasting Banishment from the presence of the Lord, and the glorious Enjoyments of the heavenly World, and the final Perdition of Body and Soul in Hell for ever; which is called the *Second Death*. All these with whatever else Mortality, Misery, Distress, *&c.* the Scriptures mention, are included in that Death which is Threatned in case of Disobedience.

BUT more particularly here,

1. DEATH as it is taken at large, implys all *outward bodily Evils and Afflictions* that we do or can meet withal in this Life and World. Such as Sickness and Pain, and all we are ever made to suffer by Hunger, Thirst, Cold, Nakedness, Persecution, Stripes, Imprisonment, or by any other Calamity that can befall the outward Man, on this side the Grave. These are all included in Death, and are called by the Name Death in the holy Scriptures. Thus particularly the outward *Plagues* wherewith GOD punished the *Egyptians*, and very expressly the Plague of *Locusts*, is called Death, in *Exod.* 10. 17. And thus the many outward *Hazards* and *Hardships* the Apostles met withal in the Work and Service of CHRIST are called Death; as the Apostle *Paul* speaking particularly of own Sufferings, says, He was in *Deaths oft*, 2 Cor. 11. 23. The Sufferings he here speaks of, were, indeed, Suffering for Righteousness sake; and so what would prove a Crown of rejoycing to him in the Day of CHRIST: But then as they were real and no fictitious Sufferings, let the next Cause of them be what it will, they must be considered as part of the Curse, or Death threatned upon Disobedience;

ence; for had Man never ſinned againſt GOD, his Body had never been ſubject to any painful Impreſſions. And therefore for this Reaſon all that the Body is made to ſuffer by fatal Diſtempers; ſuch as the burning Fever, the painful Gout, the tormenting Stone or Strangury, the noiſome Peſtilence or Small-Pox, or by any other Diſeaſe, whether more Remiſs or Intenſe: I ſay, all this is included in Death, and has a direct tendency to bring on the Death of the Body, the laſt and greateſt of outward Evils.

2. DEATH includes in it, all *inward* and *ſpiritual* Evils; or ſuch Evils as the Soul is the more immediate Subject of. Such as inward Aſtoniſhment, Fear, Grief and Sorrow of Heart, Perplexities, Diſtreſſes, Horror, Diſpair, and the like. Theſe Evils, while a Sinner is under the prevailing power of them, are ſo great, that no outward Evils, no not the Death of the Body, is to compare with them. Thus it is oftentimes with Sinners while under the dreadful Terrors of an awakened and accuſing Conſcience, and under the amazing Proſpects of the Wrath to come. No one but the Sinner himſelf who feels it, can ſay, or think, how tremendous this Miſery and Diſtreſs is. It is the moſt painful Torment that can be endured on this ſide Hell: and therefore the Evils here ſpoken of, may well come into the account of Death at large: For while they laſt they are the Death of all outward Comforts. And they daſh to pieces all Hopes of future Happineſs, in the very moment they ſieze upon us in Extremity. And they are to the impenitent Sinner the Preſages and Foretaſtes of that bitter Cup, prepared for the Damned in Hell. Yea they bear ſo near a Reſemblance to that which is *emphatically* called the ſecond Death, that they are expreſly called the ſorrows of Death, and the pains of Hell. Pſal. 116. 3. *The ſorrows of Death* (ſays the Pſalmiſt in his ſpiritual Diſtreſs) *compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.*

3. DEATH in the moſt extenſive ſignification of it, implys the loſs of GOD's *Image*, and of *Original Righ-*

teousneſs, which is properly the Death of the Soul, or ſpiritual Death. When GOD at firſt Created Man, he enſtampt his own moſt glorious Image upon him, and endowed him with a Perſonal Righteouſneſs, that would anſwer for him, and render him accepted in the ſight of GOD. By virtue of this bright Image, and ſpotleſs Righteouſneſs, Man in Innocency, was enabled to Live the Life of GOD, and to enjoy the pureſt Delights in Communion with GOD; but by the *Apoſtacy* Man loſt this Divine Image & Righteouſneſs that had been his diſtinguiſhing Glory and Happineſs in Creation, and fell into the hands of *Satan*, who had been his *Tempter* and *Seducer*. Immediately upon this, Man, in his Natural State, became utterly uncapable of living any more to GOD, or of the Enjoyment of him. He had no power left to pleaſe GOD in any Thing he did, nor had he any reliſh left for the Things of GOD. All that he cou'd now do in his own ſtrength was to Sin againſt his Maker and Preſerver; and he could take no Pleaſure and Delight in any Things, but what was infinitely diſpleaſing to GOD. So great & dreadful a Change did the firſt Apoſtacy produce in the Soul of Man. And this State of the Sinner is what we call the Death of the Soul, or *ſpiritual Death*. And this is a dreadful Article in that Death which was threatned in caſe of Diſobedience. For it renders the Soul of Man as uncapable of thoſe Services & Enjoyments which are the Life & Happineſs of it, as Natural Death does the Body, of thoſe Actions & Enjoyments which are proper to it, in a ſtate of Union to the Soul. And hence this State of the Sinner is oftimes called Death in the holy Scriptures; and thoſe that are in it, are expreſly ſaid to be *Dead*. Thus particularly, Eph. 2. 1. *And you hath he quickened who were dead in treſpaſſes and ſins.* And in, Ver. 5. *Even when we were dead in ſins hath quickened us together with Chriſt.* And to the ſame purpoſe in, Col. 2. 13. *And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all Treſpaſſes.* In all theſe places, the Apoſtle is ſpeaking to Believers, and magnifys the Grace of GOD in bringing them out of a State

State of Nature, which he compares to Death, into a State of Grace, which is as frequently compared to *Life* in the holy Scriptures.

4. THIS Death includes a *ſeparation of Soul and Body* in it. This is what we commonly call Death in the *firſt* and moſt *natural* ſenſe of the word. And it is part of that Curſe which was inflicted upon Man for Sin. But as to the *Nature* of this Death, I ſhall defer the Conſideration of it till I come to the next general Head And therefore paſſing this over at preſent, I proceed to ſay,

5. *Finally*, IT includes in it *all the Miſeries and Torments of the World to come.* That there are dreadful Miſeries and Torments reſerved as a juſt Puniſhment for impenitent Sinners in the other World, is very evident from Scripture Revelation. We read of thoſe Torments in the Parable of the *Rich Man* and *Lazarus*, and that theſe Torments were the miſerable Portion of the Rich Man after Death. Luk. 16. 22, 23. —*The rich man alſo dyed, and was buried, and in hell he lift up his eyes, being in Torments* —. Theſe Puniſhments are emphatically called the ſecond Death in the holy Scriptures Thus particularly, Rev. 2. 11. —*He that overcometh ſhall not be hurt of the ſecond Death.* i. e. He ſhall eſcape the Torments of the Damned in Hell. And again, in Chap. 20. 14. *And Death and Hell were caſt into the lake of fire. This is the ſecond Death.* And once more in Chap. 21. 8. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyars ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond Death.* And that theſe Miſeries & Torments deſervedly bare the Name of the *ſecond Death*, will appear if we briefly conſider, wherein the Nature of them does conſiſt. And here in a word, They conſiſt in an everlaſting ſeparation from all Good, and the everlaſting enduring all poſitive Evil.

1. IN an everlaſting *ſeparation* from *all Good. i. e.* From the Enjoyment of all Good. All ſuch Sinners whoſe unhappy Portion it ſhall be to ſuffer the Miſeries of

of the World to come, ſhall be everlaſtingly baniſhed from the comfortable Preſence & Enjoyment of GOD. Hence the Apoſtle ſpeaking of the ſtate of ſuch Sinners at the final Judgment, ſays, 2 Theſ. 1. 7, 8, 9. *The Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the Glory of his Power.* And being thus ſeparated from the Preſence of the Lord who is the only Fountain of Life & Happineſs, they ſhall in and with this, be everlaſtingly ſeparated from the Enjoyment of all and every Good. They ſhall forever be ſhut out of Heaven, the only place of Happineſs in the World to come: and conſequently never enjoy the raviſhing Society of Saints and Angels there, nor ever drink of thoſe ſtreams of Pleaſures that flow at GOD's right hand for ever. The ſenſe of ſuch an inſupportable Loſs, will wound & torment the Souls of the Damned beyond all Expreſſion. And it is no improbable Conjecture that the greateſt part of the Miſeries of the Damned, will conſiſt in this *Senſe of Loſs.* But beſides, theſe Torments will alſo conſiſt,

2. IN an everlaſting *Enduring all poſitive Evils.* They that ſhall undergo the Puniſhment of the ſecond Death ſhall not only be ſhut out of Heaven, and be everlaſtingly ſeparated from the Enjoyment of GOD and all Good; but they ſhall be thruſt down into Hell, into that horrible *Lake that burns with Fire and Brimſtone,* and here they ſhall ſuffer the *Vengeance of Eternal Fire.* Every Part & Member of the Body ſhall ſuffer the moſt exquiſite Torment from the Fire of Hell: and the Wrath of GOD like a flame of Brimſtone, and a raging Conſcience ſetting in with it, ſhall prey upon their guilty Souls, and drink up the Spirits of them. They ſhall have a Cup of Eternal Vengeance, which indeed is a Cup of Trembling, put into their hands, and ſhall be made to drink off the Dregs of it. They ſhall have the forlorn Devils alſo for their Companions & Tormentors in the bottomleſs Pit; and from hence ſhall the ſmoke of their

their Torment aſcend for ever & ever. And ſince this ſhall be their everlaſting Portion, they ſhall be filled with eternal *weeping and wailing, and gnaſhing of Teeth.* This is ſome ſhort Account of the ſecond Death, of which you may hear more in ſome following Diſcourſes. And from hence it appears to be the heavieſt part, and the Completion of that Death which was threatned as the deſerved Puniſhment for Sin & Diſobedience. And thus I have ſhewn what Death means in the largeſt ſenſe it is ſpoken of. And now to make a Reflection or Two upon what has been ſaid.

1. *Infer.* HENCE learn, *The miſerable Condition of all thoſe that are under the Power of Death, as it comprehends the whole Curſe of the Law in it.* They lye open to all the amazing Evils that have been deſcribed. They are dead already in Treſpaſſes & Sins, and are "lyable to all the Miſeries in this Life, to Death "it ſelf, the Death of the Body, & to the Pains of "Hell for ever". The holy Law of GOD which they have violated, has paſſed a dreadful Sentence of Condemnation upon them, & they are but Priſoners in Chains, waiting for the fatal Execution. And can there be any State tho't of equally hazardous or miſerable with this? Surely No. And yet this is thy very Condition, Oh impenitent Sinner, whoever thou art. Thou art the Perſon under the Power of Death, in the greateſt Extent of it. Thou art already dead in thy Tranſgreſſions, and ſo ſinking down into Hell under the inſupportable weight of the Curſe. Thou haſt enkindled GOD's Wrath againſt thee by thy Sins; and doſt by thy Impenitency in Sin, lye open to all the Marks of his dreadful Diſpleaſure here, & to his hotteſt Indignation in the World to come. And thou haſt but a ſhort & uncertain Time to Repent & make thy Peace with GOD in, and ſo to eſcape the ſecond Death, which ſo cloſely purſues thee. The uncertain Time of Life, is all the Time thou art ever like to have, to accompliſh ſo great & neceſſary a Buſineſs in. If thou doſt miſimprove this, Thou art undone to all Eternity. *Awake, awake, thou that ſleepeſt, and ariſe from the Dead, and Chriſt*

ſhall

shall give thee light. Shake off & renounce thy former evil Courses, and *see that thou walk circumspectly, not as fools, but as wise, Redeeming the Time because the Days are Evil,* Eph. 5. 14, 15, 16.

2. *Infer.* HENCE learn, *How indebted the Believer is unto CHRIST, who has redeemed him from that Death which contains the Curse of the Law in it.* CHRIST has undertaken to Redeem all his Elect from this Curse, and he has already actually freed every true Believer from that dreadful Sentence of Condemnation which the Law had past upon him, *Rom.* 8. 1. And if we do but consider the Nature of this Deliverance, and how it was accomplished, it will evidently appear that every true Believer is under the higheſt Obligations to Love, & Serve, & Praise the Lord JESUS, as long as he Lives; and for ever in the World to come. As to the Nature of this Deliverance, as it is a Freedom from that Death we have spoken to, it appears to be the greateſt Deliverance imaginable. And it was accomplished by our blessed Saviour in the most astonishing manner, *viz.* By his being made a Curse for us, and by Suffering a Death himself, that was equivalent to the Death we lay open unto. See, Gal. 3. 13. *Christ has redeemed us from the Curse of the Law, being made a Curse for us.* By this means he bought us out of the hands of divine Justice; and of the Children of Death, as we were by Nature, he has, by Grace, made us the Heirs of Life, and given us a Title to eternal Life in the Kingdom of Heaven. Let then the Consideration of that glorious Redemption which CHRIST has wro't out for us, quicken every true Believer to Live as becomes those that are alive unto GOD. And since *we are risen with Christ, Let us seek those things that are above, where Christ sitteth on the right hand of God.—. And then when Christ who is our Life shall appear, we shall also appear with him in Glory.*

The Second Sermon.

IN the former Diſcourſe I conſidered Death in the moſt *comprehenſive* ſenſe, as it contains the whole Curſe of the Law in it.

II. I proceed now to conſider what *DEATH* is, in the more *common* & *uſual* acceptation of the word: And ſo it conſiſts in *the ſeparation of Soul & Body*: or in diſſolving the vital Union between them. What the particular *Nexus*, or Natural Bond of this Union is, is very hard for us to determine. We are ſo ignorant of the true Nature of Spirits, and entertain ſuch dark & imperfect *Ideas* concerning them, that it appears to me next to impoſſible for any Man to give an exact Phyſical Account of this matter, and to ſay by what Natural Means, a Spirit may be ſo ſtrictly united to Matter as to maintain this Union for any conſiderable Time. But yet ſuch a Union there is between Spirit & Matter in every Man, all the while he lives in this World. The two grand Conſtituent Principles in Man, are *Soul* and *Body*: His Soul is purely & properly a Spirit, and his Body made up of groſs & dull Matter in it ſelf. Theſe Two are ſo firmly United in the *Formation* of every Man, that there is the ſtrongeſt Inclination on either ſide to maintain this Union; and the greateſt Reluctance to a ſeparation; ſo great that the Body can't part with the Soul but with the utmoſt Pain & Torment, nor the Soul with the Body but with the like Grief & Anguiſh. I ſpeak now with reſpect to the common Laws, and the ordinary Courſe of Nature: For otherwiſe by the lively Exerciſe of Grace, which is a *ſupernatural* Principle, the Soul of the Saint has ſometimes had ſuch tranſporting ſights of the Glory of CHRIST; of the Happineſs of the heavenly World; and of it's own Intereſt in them, that it has been made willing, yea deſirous to part with the Body (tho' ſo dear a Friend,) for a Time, that it might immediately go to thoſe bleſſed Enjoy-

Enjoyments. The Desires of Grace have been so strong, as to overcome & swallow up the Desires of Nature. A most remarkable Instance of this we have in the Apostle *Paul*, in *Phil.* 1. 23. where he gives us this Account concerning himself. *I am in a strait* (says he) *betwixt two, having a desire to depart*, i. e. to Dye, *and to be with Christ; which is far better.* He was willing that his Soul should immediately be separated from the Body, that it might come to the Sight & Enjoyment of CHRIST, in which the Happiness of the Soul consists. And (Blessed be GOD) there have been some such Examples of soaring Piety in all Ages. But then these Desires (as I said but now) are from a supernatural Principle: and don't so much contradict, as surpass the Desires of Nature. They don't *forbid* but *exceed* them. They are greater than the Desires of Nature can be: And therefore tho' these Desires are not extinguished, yet Nature is obliged to yield to Grace. But however, when it comes to the Pinch, & the fatal stroke of separation between Soul & Body is about to be given, the Desires of Nature are always visible, even where the Desires of Grace, may, at the same time, be triumphant. And hence it is, we usually see such a struggle with the *King of Terrors*, when the Conflict is entred into. Grace many times brings the Saint unto it with a cheerful Countenance; but even in such Persons, 'tis oftimes a great while before Nature is bro't to yield to the stroke of Death. The Body cleaves to the Soul, & the Soul cleaves to the Body, & Death finds it a hard piece of work to part them asunder. The Means that Death makes use of to accomplish this End in different Persons, are various; and therefore they are usually distinguished into *Natural* & *Violent*: *Natural* Means are Old-Age, & Sickness, whether Acute or Chronical: *Violent* Means are when a Man it may be in the midst of his Days & Health, is suddenly & unexpectedly brought to that which we commonly call an *untimely* Death: either by Drowning in the Water, or by a Fall from a Precipiece, or by a Shot from an Enemy, or from any such unforeseen & unthought of Accident. But let who will thus distinguish the Means of Death, into Natural & Violent, it is certain they

they all offer violence to Nature. And therefore Nature ever maintains a ſtruggle, even to the laſt Moment, to preſerve the *vital* Union between Soul & Body. And how loth do theſe ſometimes ancient, but always dear Friends appear to part with one another? The *BODY* is loth to part with the *SOUL* that has been the very Life & Support of it: And therefore when Death makes its approach, it fortifies it ſelf as well as it can againſt it, and even *agonizes* in Reſiſtances to it. It makes uſe of the beſt Medicines it can ſecure, to repel, or at leaſt to abate ſuch Diſtempers, as are the Weapons & the Inſtruments of Death; and it adminiſters the beſt Cordials it can purchaſe to ſtrengthen it againſt the Powers of Death. And when it can no longer maintain the ſtruggle, it yields to Death, & reſigns the Soul in cold Sweats, with direful Groans, & with a gaſtly Countenance; which are plain evidences that the greateſt Violence is offered unto it. On the other hand, The *SOUL* manifeſts as great Unwillingneſs to part with the *BODY* at Death. It would fain keep the Poſſeſſion ſtill of this Earthly Tabernacle. And therefore wrecks it's Wit & Invention to find out (if poſſible) ſome Means to keep it yet in a Tenantable Condition: & miniſters all the ſtrength it can for the ſupport of the Body. And when it can no longer maintain the Poſſeſſion, it takes it's leave of it many times with evident Tokens of Grief, & in a moſt fearful Amaze, as one forceably turn'd out of his Habitation. And it would always do ſo, were it not for the ſupernatural divine Conſolations, that are many times afforded to the Souls of GOD's Children in their dying Moments. Thus you ſee that *Death* properly ſo called, conſiſts in *ſeparation of Soul and Body*; or in cutting aſunder the bonds of Union between theſe dear Friends. But here that I may ſet this point in the moſt convincing & impreſſive Light I can, I ſhall mention ſome few of the immediate Attendants & Conſequents of Death.

AND here,

1. AT Death the Man takes his everlaſting leave of all *ſenſitive worldly Enjoyments*. This World is the only

only place for ſenſual Satisfactions & Delights. And ſince by the Apoſtacy of our firſt Parents, the Earthly part, to which theſe Satisfactions are ſuited, has gained the Aſcendant in us; the generality of Men know no other Delights than what are to be met withal in *ſenſual* Enjoyments. Hence they look upon this World as their proper home, and upon the good Things of it, as the higheſt & beſt Good they are capable of Enjoying. "They feel (ſays one*) what ſtrikes upon their "ſenſes; this they think a real & ſubſtantial Good: but "as for more pure & intellectual Joys, they know no "more what to make of them, than of Ghoſts & Spi-"rits; they account them thin vaniſhing Things; and "wonder what Men mean who talk ſo much of them". Hence they place their whole Happineſs in earthly Poſſeſſions. And if they can but live here & enjoy theſe things, they deſire no other nor higher Satisfaction. Let who will be for ſpiritual & heavenly Delights, they are for a *ſenſual* Happineſs: And therefore their Thot's, and Care, & Diligence, are all employed in getting & ſecuring, as well as they can, the good Things of this Life. And if they have but wherewithal to ſatisfy the ſenſual Deſires in any competent meaſure, they think their State to be happy indeed. This unſpeakably endears this World unto carnal Sinners. And indeed good Men themſelves while they enjoy outward Eaſe & Plenty, are exceeding apt to be too much pleaſed with this World, and to place their Affections too ſtrongly upon it. And they many times need very ſevere Diſcipline, to wean their Hearts from it. But now, how near & dear ſoever, this World, & the Enjoyments of it may be unto Men, they muſt take their everlaſting Leave of them all at Death. Death turns them out of the World, and deprives them of all their Poſſeſſions of it at one fatal ſtroke. It baniſhes a Man from his Earthly Habitation & Treaſures forever. Hence a *Craſus* or *Dives* who is clad with the moſt ſumptuous Apparel, & fares deliciouſly every Day, can carry no more out of the World with him, than the pooreſt Beggar that has not

* Dr. *Sherlock* on Death.

a Penny to Command. *For we bro't nothing into this world, and it is certain* (ſays the Apoſtle,) *we can carry nothing out*, 1 Tim. 6. 7. We can't carry our earthly Houſes, Riches, nor Friends with us: But as we *came naked out of our mother's womb, ſo naked ſhall we return thither.* See, *Job* 1. 21. Death has no reſpect for Perſons: No more reſpect for the High, & Mighty, & Rich, than for the Low, & Weak, & Beggarly. But when it does it's Office, it not only deprives the Beggar of the bare neceſſaries of Life, which he was forced to content himſelf withal; but it robs the *Prince* of his high Titles, of his ſpacious & delightful Palaces, of his rich Coffers and large Dominions, of all his Subjects & Attendants, and in a word, of every thing that miniſtred to his ſenſual Delight on Earth. And they both go down alike poor & deſtitute into the Duſt of the Earth. They leave all that they ever had here behind them, which immediately falls into other hands. See, Pſal. 49. 10. *For he ſeeth that wiſe men dye, likewiſe the fool and bruitiſh perſon periſh, and leave their wealth to others.* And indeed we can't conceive how it ſhould be otherwiſe. For as Death conſiſts in the ſeparation of Soul & Body, the Man is no longer capable of worldly Enjoyments. He can receive no further Satisfaction from them either in Body or Soul. For when the BODY is ſeparated from the SOUL it remains a *lifeleſs* Carcaſs; and is no longer a Subject either of Pain or Pleaſure; for all the Capacity it ever had for this purpoſe, was derived from the Soul. And indeed properly ſpeaking, it is not ſo much the Body as the Soul that is the Seat & Subject of this Pain and Pleaſure, by the mediation of the bodily Senſes. And therefore when the Soul is in a ſtate of ſeparation from the Body it is as uncapable of *ſenſitive* Pain and Pleaſure, as the Body it ſelf: for it wants thoſe *material* Inſtruments & Organs which are abſolutely neceſſary to give it the Taſts & the Reliſhes of ſenſe. And And therefore whenever Death comes, the Man neceſſarily takes his Leave of all ſenſitive worldly Enjoyments. He loſes all the Pleaſure & Delight he ever took in his Earthly Friends or Poſſeſſions. And it is an everlaſting Farewell he takes of theſe things, at Death. For he

ſhall no more return to this World the only place for the Enjoyment of them. Hence holy *Job* ſpeaking of his own and the Death of others, ſays, Job 7. 8, 9, 10. *The Eye of him that hath ſeen me, ſhall ſee me no more: thine Eyes are upon me and I am not. As the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the Grave, ſhall come up no more*, i. e. to poſſeſs and enjoy the things of this Life. *He ſhall return no more to his houſe, neither ſhall his place know him any more.* And now upon the whole, This is one conſideration that renders Death ſo *formidable* to the generality of Men. For they look upon this World as the only Place of Happineſs, and upon the Enjoyments of it as the trueſt Delights; and therefore to Dye, and ſo be turned out of this World, & rent from the Enjoyments of it, is with theſe Men to be ſtriped of all their Happineſs, & to be deprived of all that is deſirable unto them in one unhappy moment. Hence they can't but entertain the tho'ts of Death with a pale Fear, & a ſhivering Horrour. *DEATH* of all things appears in the moſt frightful ſhape unto them. And indeed the conſideration of leaving our earthly Friends & Comforts for whom we have naturally too great an Affection, is one thing that renders the tho'ts of Death, ſo diſtreſſing as they oftimes prove unto the Children of GOD themſelves.

AND now to make a few Reflections upon this Head, before I paſs on to the next.

MUST we take our everlaſting Leave of this World, and of all the ſenſitive Enjoyments of it at Death:

Hence we may learn,

1. *Infer.* THAT *this World is not our proper Home, or reſting place.* For that is properly a Man's home which is the place of his longeſt Continuance. And therefore when a Man travels into a foreign Country with a Deſign to tarry in it but for a few Days or Months, he conſiders himſelf only as a *Stranger* or *Sojourner* in it, and can't perſwade himſelf that he is at home till he returns to his Native Country, where he propoſes to ſpend his Days, & to lead the reſt of his Life. And agreably, ſince we muſt take our everlaſting leave of this World

World at Death, we can no more reaſonably ſuppoſe this World to be our proper home, than a Traveller may conclude a ſtrange Country he is paſſing thro', to be his home. For it is evident from hence, that we muſt tarry here but for a few Days, Months or Years longer, and then paſs over into the other World, where we ſhall have an eternal *Exiſtence*. For tho' it be true that the Body Dyes, and muſt turn to Corruption in the Grave at Death; yet it is alſo certain that the Soul, which is a ſpiritual Subſiſtence, and more properly the Man does not dye, but *exiſts* in a ſtate of Immortality after Death. And then beſides, It will not be long after Death, before the Body ſhall Riſe again out of the Duſt, & be re-united to the Soul, & exiſt with it in an eternal State. This is moſt evident from Scripture Revelation. Now the Place of this eternal Exiſtence is properly our home, and not the World we now live in. Let us then ſay with the Bleſſed Apoſtle, Heb 13. 14. *Here we have no continuing City.* And with holy *David*, 1 Chron 29. 15. *We are ſtrangers before thee, and ſojourners, as were all our Fathers: our Days on the Earth are as a ſhadow, and there is none abiding.*

2. *Infer.* MUST we part with all ſenſitive Enjoyments at Death, hence learn, *The Unhappineſs of all ſuch as have their Portion in this Life only.* Of ſuch we read, in *Pſal.* 17. 14. And this is the Caſe of all unregenerate Sinners, who ſet their Heart & Affections chiefly upon theſe things. For theſe Perſons ſhall in a little Time be ſtrip'd of all their Happineſs for ever. Death will come ſuddenly & unexpectedly unto them. And it is not long before GOD will ſay unto them as unto the rich Fool in Luke 12. 20. *Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall all thoſe things be which thou haſt provided?* Surely none of thine. Thou ſhalt be deprived of them for ever. And ſince thou haſt nothing elſe to Truſt to for Happineſs, Death will make thee of all Creatures the moſt Miſerable. Thou ſhalt go from the midſt of thy worldly Enjoyments, as the rich *Senſualiſt* did, to the Torments of the bottomleſs Pit. He no ſooner *Dyed and was Buried, but we find that*

in hell he lift up his Eyes being in Torments, Luk. 16. 22, 23. And this shall be the inevitable Portion of all such *as trust in uncertain Riches, and not in the living God.* Hence the present Condition of those Sinners is to be pityed by us, and not envyed by any one. For it may be said concerning them as in, Psal. 73. 18, 19, 20. *Surely thou didst set them in slippery places: thou castest them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so O Lord, when thou awakest thou shalt despise their image.*

3. *Infer.* WE should learn from hence to *take off our Affections from the things here below, and place them upon Heaven and heavenly Things.* For since we must quickly take a *final* Leave of all these things, they are not surely worthy of that Love & Affection which the generality of Mankind place upon them. We are at best but *Travellers* thro' this World, and shou'd therefore manifest no other Regard to sublunary Enjoyments than a wise & prudent Traveller does for the Things he meets with in the way. His Eye perhaps beholds many of the Pleasures & Conveniencies of Life: but since his sight of them is but transient, since he has no special Interest in them, nor Time to spare for the Enjoyment of them, he passes by them without placing his Affections upon them. And thus should we pass thro' this World, *where we have no continuing City*, without "enslaving "our selves to the Lusts & Pleasures of it". And since we are bound for another World and must take up an everlasting abode in it, we should look upon that World as our proper home, and upon the good Things in it, as the only Things worthy to be loved & sought after by us. This is to act as Men, and as Christians. It is to give the preference to such Things as are really best in themselves, and best for us: And to comply with the express revelation of GOD's Mind & Will concerning us. As in Col. 3. 2. *Set your Affection on things above, not on things on the Earth.* We should therefore look upon our selves but as Pilgrims & Strangers on Earth, and so get our hearts weaned from these perishing Enjoyments, as

as in, 1 *Cor.* 7. 29, 30. And ſince we are bound for another World, our Tho'ts ſhould be much upon it, and our conſtant Care & Endeavour ſhould be to lay up for our ſelves a Treaſure there: According to our bleſſed Saviour's Direction, Matth. 6. 19, 20, 21. *Lay not up for your ſelves treaſures upon Earth, where moth & ruſt doth corrupt, and where thieves break thro' & ſteal. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break thro' nor ſteal. For where the treaſure is, there will the heart be alſo.* But this may ſuffice for the *firſt* particular, & the Improvement of it, *viz.* At Death Man takes his *everlaſting Leave* of all *ſenſitive worldly* Enjoyments.

2. DEATH puts an End to a Man's *Probation* Time, and determines what his *eternal unchangable* State will be. Men are but *Probationers* in Time, for an endleſs Eternity. They were ſent into this World with a Deſign to make Preparations for another. And therefore as ſoon as this Life is ended, as it Ends at Death, Man's Probation Time for Eternity Ends with it. This will appear in theſe Two particulars,

(1.) *DEATH takes a Man from the Enjoyment of all thoſe* Means, *that are to be made uſe of in his Preparations for another Life.* There are many ſuch precious Means to be enjoyed on this ſide the Grave. Such are the Word & Ordinances, and Miniſters of the Goſpel, and the ſtrivings of the holy Spirit of GOD. And all ſuch as are favoured with them, have a precious Seaſon put into their hands, to prepare for an happy Eternity. And if we do but make a wiſe & due Improvement of them while we are favoured with them, we ſhall, by the Grace of GOD, make our ſelves for ever. But as ſoon as ever theſe Means are finally taken from us, or we from them, we ſhall have no further Opportunity to prepare for Eternity. But as theſe either leave us in a State of Grace or Nature, ſo are we like to be Happy or Miſerable for ever. Now Death will infallibly take us from the Enjoyment of all theſe Means; and

we ſhall have no further Opportunity for ever to make any uſe of them in Preparations for the World to come. For theſe Means are confined to this Life, and are to be made uſe of in this World only. For after Death we ſhall never return into this World, to lead ſuch a Life as we now Live. And therefore at Death we ſhall be everlaſtingly deprived of all the Means of Preparation for the World to come. We ſhall no more have the written Word of GOD to conſult for our Inſtruction in the way to eternal Life. We ſhall no more have the *Miniſters* of CHRIST ſent unto us, to open the great Myſteries of Salvation by JESUS CHRIST, or to *Woo and beſeech us in Chriſt's ſtead, to be Reconciled unto God*, that ſo we may be Happy for ever. We ſhall never again have eternal Life & Death ſet before us, and be called upon, as here, to chuſe the one & refuſe the other. We ſhall never have any farther Enjoyment of Goſpel Ordinances, as Means to beget & increaſe Grace in us. Our Praying Times, Hearing Times, Sacrament Seaſons will be over for ever. And finally, we ſhall never after Death be favoured with the gracious *Strivings* of the holy Spirit of GOD. Death will infallibly cut us off from the Enjoyment of all theſe & ſuch like Means of Preparation for the World to come. And therefore it does infallibly put an End to our *Probation* Time for Eternity, and determine what our everlaſting State will be.

(2.) *DEATH immediately tranſlates a Man into the other World; and therefore puts a final Period to his Probation Time for it.* There are but Two Worlds in which we are like to exiſt. The one is this preſent World we live in; the other is the Eternal World we are haſtening into. And between theſe Two there is no *Third* Place of Exiſtence: but all Mankind that are, or ever have been, are in one or other of them. Now theſe Two Worlds are cloſely conjoyned: and Death is the Boundary between them. All on this ſide Death are in the tranſitory World we live in; and all on the other ſide of Death, are in the Eternal World. And therefore as ſoon as ever Death does it's Office, it thruſts Man out of this into the other World: It wafts him over the Banks

Banks of Time, & lands him immediately on the Shore of Eternity. And ſince this is the Office of Death, it certainly puts a final Period to a Man's Probation Time for the World to come. For he has no longer an Opportunity to prepare for it, when he has once entred into it. For Preparation Time, is ſome Time that goes before, and ſo according to the Nature of Things cannot accompany the Thing it is preparatory unto. And now upon the whole, ſince Death puts an End to a Man's Probation Time for the other World, and determines what his eternal unchangable State will be: This is one Conſideration that renders the thoughts of Death ſo terrible to many. They are perhaps at a great Uncertainty as to their fitneſs for the other Life & World. They cannot tell, it may be, whether they have made any due Preparation for an happy Eternity; and ſo are afraid of Dying, leaſt they ſhould enter into a miſerable Eternity: For they know that if they dye unprepared, they ſhall have no further Time wherein to prepare for the Happineſs of the other Life.

AND now to make ſome ſhort *Improvement* of this Head.

DOES Death put an End to a Man's *Probation* Time, and determine what his *Eternal Unchangable* State will be.

Hence,

1. *Infer.* WE infer that *it is a very awful & ſolemn thing indeed to Dye*, and we ſhould *frequently entertain the thoughts of it with ſerioufneſs and Concern of Mind.* It is a very awful & ſolemn thing indeed. For it gives one of the greateſt Turns to a Man's State he ever meets withal. For as the neceſſary Conſequent of it, is, the fixing us in everlaſting Happineſs or Miſery, there is not a more remarkable Change than Death makes in the whole Courſe of our Being. And therefore there is no Change we ſhould think of more frequently, or with more ſerioufneſs & concern of Mind. We ſhould oftimes Meditate upon it: And not ſuffer a Day to paſs without entertaining ſome ſerious & ſolemn tho'ts of Dying, and of paſſing into the Eternal World. And theſe Tho'ts ſhould be accompanyed with the

greateſt Concern to get into a Preparation for a Dying Hour; for to be prepared for this, is nothing leſs than to be prepared for an happy Eternity: And to be wholly unfit for it when it comes, is to be fully ripe for endleſs Deſtruction. So that we ſee it is of the greateſt Importance unto us to get & keep our ſelves in a readineſs for Death.

Hence,

2. *Infer.* WE ſhould from what has been ſaid, be *put upon making the ſpeedieſt and beſt Improvement we can of our Probation Time for Eternity.* For will Death put an End to this Probation Time, then we ought to make the beſt Improvement of it we can, while we do enjoy it. And ſince it is altogether Uncertain when we ſhall Dye, whether this Day, or to-Morrow, or a few Years hence, it is of the laſt Conſequence to make the wiſeſt Improvement we can of the preſent Time in making Preparations for an happy Eternity. Now we are ſure that we have the Price in our hands; for we are told in 2 Cor. 6. 2. ——*Behold, Now is the accepted Time, behold, Now is the Day of Salvation.* But if we defer this a little longer, *we know not what a Day may bring forth*, Prov. 27. 1. It may be ſaid to one or another of us, we know not to whom, *This night thy Soul ſhall be required of thee.* And if we ſhould hear this Summons before we are prepared to Dye, we ſhall then be miſerable for ever: But if (by the Grace of GOD) we once get into a readineſs for Death, then whenever it comes, ſooner or later, it will be a more comfortable & joyful Day unto us than the Day of our Birth; for it will tranſlate us beyond all the Evils of the preſent Life into the unchangable, uninterrupted Happineſs of the World to come.

The

The Third Sermon.

I AM ſtill upon the Firſt Obſervation from the Words; and having conſidered Death in a more *general* ſenſe, as it comprehends the *whole Curſe of the Law* in it, I went on to conſider it in a more *ſtrict* & *proper* ſenſe, as it conſiſts in a *ſeparation of Soul & Body*. And here again, after ſome more general Diſcourſe, I propoſed to conſider ſome few of the immediate *Attendants* & *Conſequents* of Death, and have already conſidered & improved Two of them. *viz.* 1. At Death the Man takes his *everlaſting Leave* of all *ſenſitive worldly Enjoyments*. 2. Death puts a period to a Man's *Probation* Time for Eternity, and determines what his *everlaſting unchangable* State will be.

I ſhall therefore now proceed to a third particular,

3. AT Death the *SOUL* of every Man enters *immediately* into a State of unſpeakable *Joys*, or unſufferable *Torments*. That the Soul does not dye & turn to Corruption with the Body, and ſo remain in a *ſenſeleſs*, *impaſſible*, *unactive* State after Death will appear very plain, if we do but conſider the Nature of the Soul. And here briefly, It has generally been owned by *Heathen*, as well as by *Chriſtian* Writers, to be a ſpiritual Being. A Being not formed of groſs Matter as the Body & the other Things of this viſible World: but an *Immaterial Subſtance*, ſuch as the *Angels* are. But to paſs by all human Teſtimony, let us hear what the infallible *Oracles* of GOD ſay in this Caſe. And here the Soul of Man is oftimes expreſly called a *Spirit*. To inſtance in one or two places. We read in Job 32. 8. *For there is a* Spirit, *i. e.* there is an *immaterial* Soul *in Man*: *and the Inſpiration of the Almighty giveth him underſtanding*. And again in, Zech. 12. 1. —*The Lord formeth the* Spirit, *i. e. The Soul of Man, within him*. Thus the *Soul of Man* is a *ſpiritual Subſtance*. And from this

this Attribute of Spirituality immediately flows the *Simplicity* or *Unity* of it. Not that the Soul is abſolutely & perfectly Simple: for ſuch Simplicity is an incommunicable Perfection of the Divine Nature; but it is void of all Eſſential Compoſitions: For (as a learned Divine obſerves †) Matter is the root of all ſuch Compoſition, and every perfect Compound conſiſts of two eſſential parts *Matter* & *Form*, and the Soul being entirely deſtitute of Matter, it can't be a Compound in the proper Notion of the Word; but is a pure & ſimple Being. And from hence by a neceſſary Conſequence follows the *Immortality* of the Soul: it being abſolutely impoſſible for any ſimple & uncompounded Nature to be ſubject to Death & Corruption. For Corruption (ſays the fore-cited Author,) is a ſeparation of Parts before united to each other: ſo that where there is no union there can be no ſeparation, & by Conſequence no Death nor Mortality. Indeed the Infinite GOD, who by his Almighty Power formed the Spirit of Man within him, cou'd (were it his Sovereign Pleaſure) eaſily bring it to Deſtruction, or reduce it to it's original Nothingneſs: But ſince he has been pleaſed to make it a Spiritual & Immaterial Being, there is nothing within the compaſs of Nature can affect it in point of Immortality; but it neceſſarily muſt & does ſurvive all the Changes which Death brings upon the Body. And accordingly the Scriptures ſpeak expreſly of the Immortality of the Soul. They aſſure us, that *it cannot be killed*, Matth. 10. 28. Luke 12. 4. And therefore when the Body Dyes, the Soul ſtill Lives & returns unto GOD the Maker of it. For we read, Eccl. 7. 12. *Then ſhall the Duſt*, i. e. the Body, *return to the Earth as it was*; *and the Spirit*, i. e. the Soul, *ſhall return unto GOD who gave it. It ſhall return unto God*, i. e. (ſays a learned Expoſitor *) "It ſhall "go into the Preſence & before the Tribunal of GOD, "that there it may be ſentenced to it's everlaſting Ha"bitations, either to abide with GOD for ever, if it

† Dr. *Reynolds on the Soul, pag.* 407.
* *Pool in loc.*

"be

"be approved by him, or otherwiſe to be eternally "ſhut out from his Preſence & Favour." This is that which has uſually been called Man's *particular Judgment*, which he comes to, immediately after Death. And tho' we have not ſuch a clear & full Account of this Judgment in the Scriptures, as we have of a *general Judgment*; yet I think the Certainty of it may be learnt from this Text. And then beſides, it is no leſs evident from ſeveral other Paſſages of holy Writ. And in particular from the Parable of the *Rich Man & Lazarus*, (*Luke* 16.) which without doubt, has ſome reſpect to the *State* of Men's Souls immediately after Death. And whereas in this Parable it is expreſly ſaid, in Ver. 22, 23. *When the Beggar dyed he was carryed by Angels into Abraham's boſom. —And when the Rich man dyed, in hell he lift up his Eyes*, the meaning is, The Soul of the one was preſently after Death tranſlated to a Place of Happineſs, and the Soul of the other to a Place of Miſery. Or in other words, The one was tranſlated to a Place of *Reward*, and the other conſigned to a Place of *Puniſhment*. Now Rewards & Puniſhments are not won't to be diſtributed, but upon ſome preceeding Tryal & Judgment. And therefore tho' in the preſent Caſe, we have no exact Account of the particular Place, Manner & Circumſtances of the Judgment immediately after Death; yet That *State of Happineſs* wherein the Souls of the Godly, & That *State of Miſery* wherein the Souls of the Wicked are ſaid to exiſt between Death & the *general* Judgment, argue the Neceſſity of a *particular* Judgment at Death. But it is not this Judgment, but the *State of Souls* between Death & the laſt Judgment, to which State Death is the immediate inlet, which I am now to conſider.

AND therefore,

1. AT Death the *SOUL* of every *good Man* enters immediately into a State of *unſpeakable endleſs Joy and Delight*. By a *good Man* I mean every one that has been *Regenerated* & *born again*, of the Spirit of GOD. The Soul of every ſuch Perſon enters immediately into a State of unſpeakable Happineſs at Death. For *DEATH* opens

opens the Doors of this Clayey Tabernacle, which has been but little better than a Prison to to the Soul, ever since it was first infected with Sin & Mortality; and sets the Souls of the Godly at full Liberty to Act according to their primitive Nature & Dignity, without any further Restraints from a dull & distempered Body. It knocks off the Prison Chains of Sin & Pollution, which defiled the Beauty of the Soul, and were a perpetual hinderance unto it in spiritual & divine Services, while in a State of Union with the Body; and renders it a pure & spotless Being. And hence the Souls of the Godly after Death are called, *The spirits of just men made perfect*, Heb. 12. 23. Death delivers their Souls from the Power of all their spiritual Enemies; from the Power of Sin, Satan, & an evil World, which create so much disturbance unto them while here; and commits them into the hands of holy Angels, who always surround the Beds of the dying Saints, & take the Charge of their Souls immediately upon their separation from their Bodies. We don't indeed see this glorious & bright Train of Angels with our bodily Eyes when we stand by the Bed-side of a Departing Saint, because they are pure & spiritual Beings, and so not the Objects of bodily Sight: but however, They stand ready at such an Hour, and the Soul no sooner steps out of it's tottering Habitation but it falls immediately into their sweet Embraces, and is safely guarded by them into the Mansions of Peace & Rest. It is possible, indeed, while it is passing thro' these lower Regions where *Satan* & his Troops have Liberty to Range a while, it may behold it's spiritual Adversaries looking upon it with Envy & Rage, & Gnashing their Teeth, because they can't enter the sacred Guard, and hale it to everlasting Destruction. But the Soul knowing it self secure in the midst of the Glorious Train, it passes thro' it's Enemies Country in Triumph; and is presently out of their reach in the midst of the Paradise of GOD. This is fully proved unto us in the Parable of the *Rich Man & Lazarus*, Luke 16. 19, *downwards*. *Lazarus* here was the *good Man*, tho' call'd a *Beggar*. And we read of him in Ver. 22. — *That he dyed, and was carryed by the Angels into Abraham's Bosom.*

His

His outward Poverty & Diſtreſs, tho' it had been very great, was no diſcouragement to the bleſſed Angels; but being *Rich in Grace*, They tho't it not beneath them to attend his departing Soul, and convoy it ſafe *into Abraham's Boſom*, i. e. into the Paradiſe of GOD, where the Souls of *Abraham*, *Iſaac* & *Jacob*, and *all the Spirits of juſt men made perfect* are in the immediate Preſence of GOD & CHRIST, *. Here the Soul of the Saint is bro't at once to the *beatifick* Viſion of GOD the Father, Son & Holy Ghoſt, to the Company & Communion of all the Souls of the Bleſſed that left this World before them, to the Fellowſhip of holy *Angels*, and to the ſpiritual Joys of the Eternal Kingdom; "and has "at the ſame time an Aſſurance of an happy re-union "with the Body, and of all that fullneſs of Glory "which the whole Perſon ſhall enjoy at the Reſur-"rection; and for which it now begins to wait & long, "and will do ſo till the Accompliſhment of it; tho, "not with any diſquieting Impatience, but with an "holy Expectation. This is that State of Happineſs the Souls of the Righteous enter into at Death. Death proves the happy Inlet to all this Bleſſedneſs. And therefore at Death they are ſaid to enter into Peace. Iſa. 57. 2. *He i. e.* the Righteous Man ſpoken of in the preceeding Verſe, *He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his Uprightneſs.* And hence they are ſaid alſo to be Bleſſed. Rev. 14. 13. *And I heard a voice from heaven, ſaying unto me, Write bleſſed are the Dead, which dye in the Lord, from henceforth: Yea ſaith the Spirit, that they may reſt from their Labours; and their works do follow them.*

2. AT Death the *SOUL* of every *wicked Man* enters immediately into a State of *unſpeakable Torments*. By the *wicked Man* I mean every one who Lives & Dyes in a State of Nature, without ever being born again, renewed, or ſanctifyed by the Spirit of GOD. The SOUL of every ſuch Perſon enters immediately into a State of endleſs & unſufferable Torments at Death. As Death

* See *Luk.* 23. 43. compar'd with 2 *Cor.* 12. 2, 4. & *Phil.* 1. 23.

opens

opens the Door (as it were) to the Souls of the Righteous into eternal Glory; so it opens the Door to the Souls of the Wicked into eternal Miseries. They no sooner take their leave of their Bodys, but they fall immediately into the hands of the *Devils*, the Bayliffs of Hell; and the *Executioners* of GOD's Vengeance upon the Wicked. For as a Guatd of holy Angels attend the Beds of the dying Saints, (as I said before) so does a hideous Troop of *Devils* no doubt surround the Wicked in their last Moments, and like so many hungry Tygars, or greedy Birds of Prey, wait till the fatal stroke of separation between Soul & Body be given, and then they grasp the poor Soul in their unhallowed mercilefs Clutches, and *dragg* it head-long to the Prison of Hell, to which it is Adjudged. And here they clap those Chains of Torments upon it, which will continue till the Judgment of the great Day. This we may learn from the forecited *Parable* of the *Rich Man* & *Lazarus*. As *Lazarus* here represents unto us the State of the Good Man at Death, so does the *Rich Man* the State of the Wicked at Death. Now we read here concerning this *Rich Man* notwithstanding his rich Cloathing and sumptuous Fare, that he *Dyed*, as well as *Lazarus*; and we have this peculiar Circumstance attending his Death, *viz.* that *he was Buryed*, *i. e.* his *Body* had a more honourable Funeral bestowed upon it, than the *Beggars* had. But now the next News we hear of him was, That *in hell he lift up his Eyes*, *being in Torments*, Luk. 16. 22, 23. *i. e.* His Soul was dragg'd from the Body by *Devils*, and thrust into the Prison of Hell. And hence the Souls of the Wicked after Death, are call'd *Spirits in Prison*, 1 Pet. 3. 19. In this Place they endure exquisite Torment. The fiery Chains of Guilt are here fastned upon them never to be loosen'd: The *Worm of Conscience* knaws & vexes their tendereft part: The Wrath of GOD like a flame of Brimstone, preys upon their Spirits; and they are fill'd with the most tormenting Expectations of having their Miserys increased when they shall be re-united to their cursed Bodys, and receive the more open & dreadful Condemnation at the Judgment Seat of CHRIST, at the last Day.

This

This is the doleful State the Souls of the Wicked enter into at Death. Death is the dark Entry thro' which the Wicked paſs to Hell, as well as the Entry thro' which the Righteous paſs into Heaven.

AND thus upon the whole, we ſee, That at *Death* the Soul of every Man enters immediately into a State either of unſpeakable Joys, or unſufferable Torments. It is the Door thro' which the Soul paſſes directly either into Heaven or Hell, into Comforts or Miſerys, into Joys or Torments. And this was the *Third* particular I mentioned, To ſhow what *DEATH* means, as it conſiſts in *a ſeparation of Soul & Body*. And the Conſideration hereof is one Thing, nay the principal Thing that renders the Tho'ts of Death ſo diſtreſſing to Multitudes. They believe the Immortality of the Soul, and it's Exiſtence after Death, in a State of never-ending Joys or Miſerys. And being at a loſs as to their own Title to Heaven, and the Glorys thereof, they fear their Portion will be aſſigned them at Death in that lake which burns with Fire & Brimſtone, which is the *ſecond Death*. And hence *Death* appears to be *the King of Terrors* unto them. And here let us pauſe a while, and make Two or Three ſhort *Reflections* upon this Head, before I paſs on the next.

AND is it ſo, That the Soul *out lives* the Body, and enters immediately into a State either of *unſpeakable Joys*, or *unſufferable Torments* at Death:

WE hence learn,

1. *Infer.* THAT the *SOUL* is by far the more *noble* and *excellent Part* in Man, and ſhould be *principally taken Care of*, and *provided for* by us. Since the Soul out-lives the Body, and is not ſubject to thoſe Laws of Mortality the Body is ſubject unto, it muſt needs be of a more exalted & refined Nature than the Body. It is nearly Allyed to the World of *immortal Spirits*, while the Body is made up of crumbling Duſt and Aſhes. And it being ſo nearly related to that World, it muſt needs be more precious than the Body, or any Thing elſe, nay than all other things here below. For ſo it originally had the Image of GOD livelily enſtampt upon it, and

and bear a Resemblance unto him in all those glorious Perfections of the Divine Nature wherein it was possible for a Creature to be any ways like unto GOD. And since our Souls are thus Noble and Excellent in their Nature, and are like to be the Subjects of inconceivable Joys or Miserys, when the Body is laid to sleep in the Dust of the Earth, our first and principal Care while we Live should be to provide for the Happiness of the Soul after Death; that so when Death comes, it may be *Gain* unto us. And to this End we must principally mind these Two things,

1. WE must *get acquainted with such Friends, as will maintain an everlasting, strict, delightful Friendship with the Soul.* i. e. We must make it our main Business to get GOD & CHRIST to be the Friends of our SOULS. We must lay down the Weapons of Rebellion which we have taken up against GOD by our Sin & Apostacy from him. We must sue to him for his Favour and Friendship; and be willing to be reconciled unto him, and plead with him that he would be reconciled unto us, by the Death of his Son. We must accept the Offers of Peace he makes unto us, and comply with the Terms of Reconciliation, as he proposes them. We must be desirous to enter into a Covenant of Peace with him, and Improve all the Opportunities & Means of growing in our Acquaintaince with the Father, and with his Son JESUS CHRIST. We must make our humble Visits to the Throne of Grace every Day, and Pray to GOD that he would condescend to visit and refresh our Souls with his Grace & Spirit. And we must diligently watch for, and Improve all special Seasons for Communion with him, such as *Sabbaths*, *Sacraments*, and the like. By these Means we shall obtain the Friendship of our *Creator* & *Redeemer*. And if we once obtain this, These are Soul Friends indeed. Friends that maintain an eternal and inviolable Friendship with us. Friends that will accompany us to the End of our Days, and pass with us through the dark valley of the shadow of Death, and revive the Soul with some refreshing Cordial at that time. (See *Psal.* 23. 4.) And when the

the Soul muſt take it's ſorrowful Leave of the Body, they'll receive it to themſelves, and make the moſt delightful manifeſtations of Eternal Love & Favour unto the Soul.

AND then,

2. WE muſt be *conſtantly laying up for our ſelves Treaſures in Heaven*, which are Soul-Treaſures. This piece of Advice our Bleſſed Saviour gievs us in Matth. 6. 19, 20. *Lay not up for your ſelves Treaſures upon Earth, where moth & ruſt doth corrupt, and where thieves break thro' & ſteal. But lay up for your ſelves Treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break thro' & ſteal.* Theſe Treaſures are *ſpiritual* Bleſſings in heavenly Places in CHRIST JESUS. And being ſpiritual Bleſſings, they are ſuited to the Nature & Duration of the Soul. They are ſuch Bleſſings as a ſpiritual Being thirſts after. And they are the *durable Riches & Righteouſneſs*, Prov. 8. 18. No Moth nor Ruſt can conſume them, nor Thieves plunder the Poſſeſſor of them; no, not Death it ſelf, which robs us of all other Enjoyments. It behoves us therefore to make ſure of thoſe Riches in Time. And to this end, we muſt follow that further Advice of our Saviour, Matth. 6. 33. *Seek firſt the kingdom of GOD, and his righteouſneſs. i. e.* We muſt ſeek theſe in the firſt place, and with a principal Care and Concern. We muſt place our Affections chiefly upon them, and purſue an Intereſt in them as the main Buſineſs of our Lives. And then when our Souls muſt leave *the Earthly houſe of this Tabernacle*, as they will do in a little Time, *we ſhall have a building of GOD, an houſe not made with hands, eternal in the heavens*, as in 2 *Cor.* 5. 1. And in this Houſe our Souls will have all the Riches and Treaſures of the Eternal Kingdom to Command.

2. *Infer.* WHAT we have heard ſhould reconcile Saints to the thot's of their *own Death*, and Comfort them in the Death of ſuch of their *Friends*, as are *departed in CHRIST.*

MORE particularly here,

1. IT ſhould *Reconcile the Saints to the tho'ts of their* Own *Dying*. The Children of GOD do many of them greatly reluctate at the thot's of Death. They can't entertain the Proſpect of Dying, but with a great deal of Fear & Concern. There is ſcarce any thing that appears more terrible to them, than the thot's of entring into the dark valley of the ſhadow of Death. Theſe thot's open a moſt dark & diſmal Scene unto ſome of them: And therefore they are *kept in bondage all their Days, thro' the fears of Death*, Heb. 2. 15. But now, Do the Souls of the Righteous enter immediately into a State of endleſs Bliſs at Death? Does Death open a Paſſage to them to Eternal Glory? What Reaſon then can be given, why the Saints ſhould entertain ſuch *diſtreſſing Fears* of Death, as they many times do? For what! ſhall you be afraid of your own Happineſs? afraid of going home to your Father's Houſe? afraid to enter into the Kingdom of Heaven? afraid to take poſſeſſion of the Eternal Inheritance that is reſerv'd for you? afraid of going to the beſt Friends you ever had, or can have; and of being receiv'd into their everlaſting delightful Embraces? Why then ſhould you be afraid of Death, which ſerves only to put you into the immediate Poſſeſſion, of all this Happineſs & Glory? Death will certainly befriend you, whenever it ſhall do it's Office upon you. And the Hopes of that Glory it will introduce your Souls into, ſhould ſweeten the tho'ts of Death unto you. They did ſo to the bleſſed Apoſtle *Paul*, and made him to long for the Arreſts of it, Phil. 1. 23. *For I am in a ſtraight* (ſays he) *betwixt two, having a deſire to depart, and to be with Chriſt which is far better.* So ſhould you long for the Day of your Death, as the Day wherein your Souls, that are now Eſpouſed unto JESUS CHRIST, ſhall fly into his ſweeteſt Embraces. But perhaps you will ſay, If I were but prepared to Dye, and had an Aſſurance of ſuch Happineſs after Death, I cou'd entertain the Tho'ts of Dying with Pleaſure & Delight. But I fear the Caſe is far otherwiſe with me. I am afraid I have no Intereſt in CHRIST, nor any Treaſures laid up for my poor Soul in the World

to

to come. And if ſo, Death inſtead of being Gain, will be unſpeakable Loſs to me. And how then can I entertain the Thot's of Death, but with the greateſt Concern? In anſwer to this, I will only ſay; Examine more ſtrictly than ever into your State & Condition, and then you will be able to form a better Judgment concerning it. See whether you have not been more concern'd for the future welfare of the Soul, than the preſent welfare of the Body: whether you have not been more diligent in laying up a Treaſure in Heaven, than in heaping up Treaſures upon Earth: whether CHRIST & Grace & Glory, are not more precious unto you than all the Delights of Time & Senſe? If ſo, Thou haſt made ſome agreable Preparations for Death. And the Day of Death whenever it ſhall come, will be better unto thee, than the Day of thy Birth. And thus thou haſt Reaſon to entertain the Tho'ts of it with pleaſing Delight.

2. THIS point may alſo *Comfort us in the Death of ſuch of our Dear* Friends, *as are departed in CHRIST.* The Death of ſuch Friends is indeed the greater Loſs unto us. For they were a double Bleſſing to us while they lived. A Bleſſing in Spiritual as well as Temporal Reſpects. And we fared the better every way for their fervent Prayers, their pious Counſels, and their good Examples. And therefore when ſuch are taken away from us by Death, we find it exceeding hard indeed to part with them. And we are very apt to be *exceſſive* in our Mournings for them. But if we do but conſider, in the midſt of our Sorrows, that ſuch were not only dear to us while they lived, but dear to CHRIST too: And that our Loſs in their Death, is their unſpeakable Gain; This will exceedingly moderate and aſſwage our Grief: And we can no longer mourn upon their Account. For can we grieve & repine at the Happineſs of thoſe whom we dearly Love? Or are we not wont rather to rejoyce in it, & to account their Happineſs in part our own? How then can we Mourn on the account of a *dear Friend*, that has exchanged Earth for Heaven? A World of Sorrows & Diſtreſs, for a World of perfect Happineſs & Delight? That has

left Earthly Traſh for heavenly Riches? That was taken from Earthly Friends, only to be embraced in the Arms of our glorious REDEEMER? Surely there is more cauſe for Rejoycing than for Mourning on their Account. Hence let the Sorrow we expreſs upon ſuch occaſions be chiefly on the account of our own Sins, which provoke the Lord to take our Comforts from us.

3. *Infer.* DO the Souls of the *Wicked* enter immediately into a State of *unſufferable endleſs Miſerys* at Death, This ſpeaks a word of *Terrour & Awakening* to every *carnal unregenerate Sinner.* Such Sinners indeed, are apt to be moſt ſecure; and to think themſelves the fartheſt of any, out of real hazard. They put the Evil Day far from them, and won't believe there is any Deſtruction near unto them. But let me tell thee, O carnally ſecure Sinner, That thou art really near, very near, as near as poſſible to endleſs Ruin & Miſery, without being actually plunged into the depth of it. For thou walkeſt upon the very brink of the Pit of Deſtruction. There is a dreadful *Precipice* before thee: And thou art within one ſhort ſtep of falling headlong into irrecoverable Ruin. Nay, thou doſt hang over a dreadful Gulph of endleſs Torments, by a *ſingle Thread*; the Thread of thy Life. And this is lyable to be ſnapt in ſunder, by ten thouſand thouſand little Accidents thou art not aware of. For there is not the leaſt Straw or Pebble in the Street; not an Hair or Feather: no, nor that inſignificant Gnat that flyes in the Air, but if GOD ſhould Arm it with a Commiſſion, is able to ſtrike the fatal ſtroke of ſeparation between thy Soul & Body; and ſo to tumble thy Body down into Duſt, and to throw thy Soul headlong, into the Lake that burns with Fire and Brimſtone. And canſt thou ſleep on ſecure in ſuch a State of amazing hazard as this is? What doſt thou think of thy Soul & Eternity? Are they not worth a minding? Or are the mean Concerns of Time & Senſe more valuable than they? Or will the momentary Pleaſures, of Sin Recompence the Loſs of thy Soul Forever? If not, How durſt thou run ſuch a dreadful Risk as thou doſt, & neglect thy Soul for

ſuch

ſuch Trifles as take up thy Time for the preſent? Haſt thou a Leaſe of thy Life for ſome Years to come? This ſeems indeed to be the ſecret Language of thy Heart, by thy preſent unaccountable Delays. But know Thou, That thy Life is but a *Vapour* at beſt: And this thin appearance is all that ſecures thee at preſent from the Vengeance of Hell Fire. It is but putting out the Lamp of Life, which the leaſt Puff is able to do, and then thy Soul will inſtantly drop into the Lake of flaming Brimſtone. And thy Life is ſo uncertain, That thou knoweſt not but this Night an End may be put unto it, & thy Soul required of thee. And if thou dyeſt Chriſtleſs & Graceleſs, Thou art undone to all Eternity: Thy Soul will be loſt for ever & ever. There will be no ſufficient Price offered to Ranſom it from Hell; but the Redemption of it will there ceaſe for ever. And now canſt thou put far away the Evil Day, & neglect thy Soul any longer? Canſt thou defer making Preparations for Eternity, one *Year*, *Month*, or *Week* longer, as thou haſt done many in times paſt? Oh! be not ſo ſenſeleſs & ſtupid; ſo fooliſh & ignorant; and ſuch an Enemy to thy ſelf, and the Eternal Welfare of thy Soul. But redeem the *preſent Time*, and double thy diligence now, in making Preparations for Death & Eternity. *Behold, Now is the accepted Time, behold, Now is the Day of Salvation*, 2 Cor. 6. 2. And if thou doſt now hearken in earneſt unto this Meſſage of GOD unto thee, which may poſſibly be the laſt Meſſage that ſhall ever be ſent unto thee on Earth: yet then Death when it comes will be Gain unto thee; and thy *SOUL* be happy after Death in the full Enjoyment of GOD & CHRIST. But if thou doſt neglect to hear this preſent Call, and Death ſhould overtake thee before another Offer of Grace be made unto thee, then thy Soul will be loſt for ever, and thy Blood be required at thy own hands.

The Fourth Sermon.

I AM ſtill upon the Conſideration of the *Nature* and *Conſequents* of Death; and having ſpoken to *Three* particulars, and made ſome *Improvement* of them:

4. I paſs on now to the *Fourth* & *Laſt* particular under this more *general* Head; and ſhall conſider the *ſad State* & *Condition* which the *BODY* is brought unto and left in at Death. And as this is the moſt *Senſible*, ſo to Multitudes, 'tis the moſt *Affecting* Thing they meet withal, in the conſideration of the *Nature* and *Conſequents* of Death. The State that the Soul enters into at Death, is chiefly a matter of Faith, and Divine Revelation. We can't with our Bodily Eyes behold the unſpeakable Happineſs that the Souls of the Righteous, nor the unſufferable Torments that the Souls of the Wicked, enter into, immediately after Death. And it is but a dark & imperfect Account, at beſt, that our Reaſon alone can give us of this matter: And therefore the tranſient Thoughts which Multitudes entertain hereof, don't make a thouſanth part ſo lively & deep Impreſſions upon them, as the ſad Objects do, which *DEATH* preſents to the outward Senſes. They not only hear with their Ears, but ſee with their Eyes, what lamentable Circumſtances the Body is reduced to by Death.

AND here that we may know how to make a good *Improvement* of this Meditation concerning Death, I will briefly, in *Two* or *Three* particulars, ſay what *State* and *Circumſtances* the Body is brought into at Death: And then make ſome *practical Reflections* upon this part of my Subject.

AND here,

1. *DEATH deprives the BODY of all Life, Senſe and Motion.* While the Body remains United to the Soul, it is a Being full of Life, and Activity. The Soul is a *vital* Principle to the Body. And therefore when

when GOD endowed Man with a rational & immortal Soul he is ſaid to have breathed into him the Breath of Life. Gen. 2 7. *And the Lord God formed Man*, i. e. the Body of Man *of the Duſt of the Ground, and breathed into his Noſtrils the breath of Life. i. e.* He Created & infuſed a *ſpiritual Subſtance, viz.* the *Soul* into the Body. And it follows, —*And Man became a living Soul. i. e.* The *BODY* by means of the *SOUL* became capable of vital Actions & Enjoyments; ſuch as Eating, Drinking, Diſcourſing, Walking, Working, *&c.* And from hence, it is capable of all ſenſitive Enjoyments; and ſince the Apoſtacy, it is capable of & ſubject to ſenſitive Pain, as well as Pleaſure. But now as ſoon as ever *DEATH* comes & ſtrikes the fatal ſtroke of ſeparation between Soul & Body, the Body becomes immediately a Lump of lifeleſs Clay, without the leaſt Feeling or Motion. There are now no more any of the Signs or Effects of Life to be diſcovered in it. Death ſtops the Breath, extinguiſhes the Natural Heat, & puts an End to the Circulation of the Blood and other Fluids of the Body, which are the neceſſary & inſeparable Proofs of the *Animal* or *Senſitive* Life. And as *DEATH* deprives the *BODY* of Life, ſo it infallibly puts an End to all it's vital Operations & Enjoyments. It locks up all the outward Senſes, & chains down all the *active Members* of the Body. It cloſes up the *Eyes*, ſtops the *Ears* & *Noſtrils*, ſhuts up the *Mouth*, binds down the *Hands*, *Feet* and *Tongue*; and brings a *mortal Numneſs* upon the *whole Body*. Hence the Body can no more See, nor Hear, nor Smell, nor Taſt, nor Touch, nor Work, nor Speak, nor Act, as it was won't to do: but becomes altogether as Senſeleſs & Unactive as the very *Stones* in the Street: And from hence it follows, that it can no longer be a ſubject either of ſenſitive Pleaſure or Pain. The *Eye* being ſealed up in the *Darkneſs of Death* ſhall no more view the Glory of the Sun, Moon & Stars with Delight; nor *behold Man with the Inhabitants of the World*, and the Works that are done under the Sun, with Pleaſure *. The *Ear* can no more be charmed with the Elo-

* *Iſa.* 38. 11.

quence of the Orator, nor with the moſt harmonious and melodious Sounds. The *Taſt* & *Smell* can no longer be gratifyed with their delicious & ſavoury Morſels: Nor can the gentleſt *Touch* pleaſe the extinguiſhed ſenſe of *Feeling*. And as the Body when Dead, is no longer a ſubject of ſenſitive Pleaſure, ſo neither of ſenſitive Pain or Torment. It can now bear to be cut into pieces, Sawn aſunder, Ript open from Head to Foot, Torn Limb from Limb, to be thrown into the Water, devoured by Wild-Beaſts, or to be burnt to Aſhes in the Fire; without the leaſt ſmart or feeling. And then as to the various Actions which the Body was once capable of, it can no longer perform the leaſt of them, when Death has ſeized upon it. The *Hands*, *Feet* & *Tongue* which are uſually the moſt Active Members of the Body can't perform any one of their former Operations. The *Tongue* that was once full of Talk, can no more pronounce the leaſt Syllable or make the leaſt Noiſe. The *Hands* that once ſwayed a Scepter, or handled the Pen of a ready Writer, or managed the Weapons of War, or guided the Tools & Inſtruments of the Workman, according as Men's different Employments were, can no longer perform their Office, Nor can the *Feet* carry the Body any more from Place to Place. Nor, in ſhort, can the Dead Body move it ſelf ſo much as an Hair's breadth, or ſtir the leaſt Finger: but in all reſpects is as void of Senſe & Motion, as any Stock or Stone you meet withal. This is the Lifeleſs, Senſeleſs, and Unactive State Death brings the Body into.

2. *DEATH ſtrips the BODY of all it's* Beauty *and* Ornaments; *and renders it a gaſtly Sight to behold.* The BODY of Man was originally a moſt beautiful & lovely Structure: There was a great deal of the divine Art & Skill laid out in the Formation of it. The comely Proportion of it's Parts, the Erectneſs of it's Poſture, & the Majeſty of it's Countenance were ſuch as render'd it, by far the moſt glorious piece of divine Workmanſhip, in the viſible Creation. And tho' by the Apoſtacy of our firſt Parents, it has loſt a great deal of that Beauty and Glory it was at firſt adorned withal; and needs the Ornaments

Ornaments of Cloathing, to hide many of the Deformitys which Sin has bro't upon it: yet while it remains in a State of Union to the Soul, it is no deſpicable Object to behold. 'Tis yet the moſt beautiful Peice that is to be ſeen under the Sun. There is that Livelineſs in the Countenance, that ſparkling Radiancy in the Eyes, that good Complexion of lovely Features & Colours, and agreable Symmetry of the ſeveral Parts of the Bodys of Men, (but of ſome much more than of others) which render them the moſt amiable & delightful Objects this lower World has to Behold: and ſuch as no Art of Man can pretend to parallel. And therefore the *Pſalmiſt* in viewing his *bodily Make*, brake forth into a Rapture of Praiſe & Admiration at the divine Wiſdom & Art ſeen in it, Pſal. 139. 14. *I will praiſe thee, for I am fearfully & wonderfully made, marvellous are thy works, and that my ſoul knoweth right well.* But now, when Death comes, it ſtrips the Body of all this Beauty, and robs it of all it's Ornaments. It turns the moſt ruddy Complexion into pale Deformity; the moſt beautiful Countenance into a frightful Viſage; the moſt ſpritely & charming Look into a dull & horrid Spectacle. The *Eyes* that were once bright & lively, and full, are now depreſſed, ſunk in, & cloſed up. The *Cheeks* are grown wan; the *Lips* become pale, and the whole Form & Make of the *Face* gaſtly to behold. And the *other* tho' leſs comely Parts of the Body, upon which we are won't to beſtow more abundant Honour, and to Adorn them with rich Array, with coſtly Jewels and Pearls, if we can purchaſe them, that ſo the whole may appear with greater Advantage: Theſe *Parts*, I ſay, are ſtript of all their *Ornaments* by Death. Death uncloaths the Body of all it's Attire, and wraps the whole up in a homely Winding-ſheet, to hide the dreadful Deformity of it, from the Eyes of By-ſtanders. And thus Death renders the moſt beautiful Objects, which we could not long bear out of ſight, while living, the moſt frightful & heart-breaking Objects we can fix our Eyes upon. Nay the Proſpect becomes ſo Rueful and Tragical, that Thoſe to whom they were the neareſt and deareſt of any while Alive, can't endure the doleful

ful ſight; but are for beſtowing a deſcent & honourable Funeral upon it, to hide it in the cold & dark Grave from the Eyes of every Mortal. *Abraham* that had for many Years beheld his beautiful *Sarah* with Complacence, was ſhocked & grieved at the ſight of her when Dead; and purchaſe a *Burying-Place*, on purpoſe to hide her from his Face †. And thus we ſee that Death ſtrips the Body of all it's external Beauty & Ornaments; and renders it a *ghaſtly* ſight to behold. There is not a more deplorable & frightful appearance to the Eye, in the whole World, than a *BODY* forſaken of the *Soul*, and left a Priſoner in the Chains of Death.

AND then,

3. Laſtly, *DEATH diſſolves the whole* Frame *& Make of the BODY; and reduces it to Rottenneſs & Duſt in the Grave.* The Body (I obſerved before,) is a beautiful & lovely Structure: 'Tis a fine & ſtately Habitation for the Soul. There is unſpeakable more Art and Skill to be ſeen in the Formation of it, than is to be ſeen in the coſtlieſt Palace of the moſt ſplendid Monarch, that ever ſwayed a Scepter in this World. This would ſoon appear had I Time & Skill to deſcribe the ſeveral Parts of the Body; and aſſign the various Uſes of each part unto you. But now let the *earthly houſe of this Tabernacle* appear ever ſo glorious, while it retains it's Inhabitant, the *Soul*; yet as ſoon as *DEATH* comes and turns the Soul out of Doors, this Tabernacle *is diſſolved.* Death undermines the Foundations of it. It plucks up the ſtakes, & pulls out the Pins that held the ſeveral Parts of it together; and then like an old & forſaken building, it ſoon crumbles into Duſt. I obſerved but now, That as ſoon as Death lays it's Arreſts upon the Body, it is wrapt up by Survivors in a Winding-Sheet, and quickly laid in the dark & deſolate Grave: And the Reaſon is, That it may not prove an Offence to the Living, as otherwiſe it wou'd inevitably do. For the *BODY* is no ſooner Dead, and laid in the Grave, but the Worms of the Earth begin to inſult & prey upon it. They enter by Armies into every Part & Paſ-

† See *Gen.* 23. 1, 2, 3, 4.

ſage;

ſage; into the Mouth, Eyes, Ears & Noſtrils, *&c.* And take up their Lodgings in the innermoſt Receſſes of the Head, Heart & Bowels: And here they feaſt themſelves upon the Brains & Intrals, and the whole Fleſhy Subſtance, till they have left the Bones dry & bare; and in continuance of Time, Theſe do alſo moulder into Duſt. And hence it is holy *Job* ſpeaks of his *Body being deſtroyed by Worms*, Job 19. 26. And the *Pſalmiſt* ſpeaking of the Wicked, ſays in Pſal. 49. 14. *Like ſheep they are laid in the Grave, Death ſhall feed on them,—— and their beauty ſhall conſume in the Grave from their dwelling.* And thus far the words are verifyed in the Bodys of the Righteous, as well as in the Bodys of the Wicked. For they are both alike bro't to Deſtruction in the Grave. And ſo are the Bodys of High & Low, Rich & Poor, Prince & Subjects, Maſters & Servants. *DEATH* and the *Worms* in the Grave, pay no Reſpect to one more than another. But that threatning is fulfilled in all alike, Gen. 3. 19. —*Duſt thou art, and unto Duſt ſhalt thou return.* Whenever Death comes and does it's Office, *Then the Duſt, i. e.* The *Body* of every Man, *ſhall return to the Earth as it was: and the Spirit ſhall return unto GOD who gave it*, Eccl. 12. 7.

AND thus I have briefly conſidered, the ſad and deplorable Condition into which the Body is bro't, and left by Death. And now to make ſome *Improvement* of this Article.

USE, I. DOES Death bring the *BODY* into ſuch *Diſgraceful* and *Ruinous* Circumſtances, as you have heard, How great then is the Sin and Folly of all ſuch as are *Proud* of the *external Beauty* and *Ornaments* of the Body, and ſpend more Time, Care and Pains in providing for, and pampering up the *Body*, than they do in providing for their *Souls* and *Eternity*? That there are a multitude of ſuch Perſons in the World, is too plain and ſad a Truth to need any other than daily Obſervation to confirm it unto us. Now the Sin and Folly of theſe Perſons will appear to be exceeding great, if we conſider *Two* or *Three* things.

1. IN

1. IN being Proud of *Bodily Beauty*, and other *external Ornaments* as they are, They *Pride themſelves in mere Vanity*. For haſt thou a more ruddy Countenance, a better Complexion, a finer Symmatry, and more comely Proportion of parts, to outward appearance, than many others have? What a vain thing is it to value thy ſelf upon this; and to conceit that thou deſerveſt the Admiration and Praiſe of others on the account hereof? For what is external Beauty? It is but a falſe & empty Appearance. For *Deceitful* & *Vain*, are the *Epithets* infinite Wiſdom has ſeen meet to beſtow upon it, Prov. 31. 30. *Favour is deceitful, and Beauty is vain.* There is nothing ſubſtantial in it. It is but Skin deep, a thin Appearance, and nothing better. It is like the glory of a fading Flower, which appears freſh in the Morning, and withers away by the heat of the Sun, before the ſhadows of the Evening come upon it *. It laſts but a little while, and then vaniſhes away. A ſhort Fit of Sickneſs, or a thouſand other Accidents may, and has ſpoilt the Charms of the moſt beautiful Countenance, even in the midſt of blooming Youth. Hence that of the Pſalmiſt, Pſal. 39. 11. *When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth.* Or if theſe do not, a few Years at the fartheſt will Eclipſe the Glory of it. The Beauty of Youth is loſt in *Old Age*. And whenever Death comes, whether ſooner or later, This immediately draws a dark & perpetual Vail over it. The Worms of the Earth ſhall turn thy Comelineſs into loathſome Deformity. And as Death, at the fartheſt, will rob thee of thy Beauty; ſo of the other Ornaments of thy Body. It will ſtrip thee of all thy Finerys in Apparel, and leave thee no more than a ſingle Winding-ſheet, to hide thy Deformity till thou art covered with the Clods of the Valley. And therefore if thou doſt Pride thy ſelf in ſuch Things as theſe, thou doſt *walk in a vain ſhew: and diſquiet thy ſelf in vain.*

---

* *Iſa.* 28. 4.

2. PERSONS in ſpending the greateſt Part of their Time, Care & Pains in *providing for*, and *pampering up* the Body, do but provide a more *magnificent Feaſt* for the *Worms* when they ſhall come to be laid in the Duſt of the Earth. The utmoſt Coſt & Pains that the greateſt *Senſualiſt* may be at in making Proviſion for the gratification of the bodily Senſes, can by no means keep off the *Arreſts* of Death; but rather haſtens on the fatal Day of Execution. For the more the Body is pampered & ſwelled up with exceſſive Eating & Drinking, the more do ill Humours & painful Diſtempers prevail upon it, till by a Complication of them, they prove too ſtrong for Nature to graple withal, and ſo put a Period to the Sinners Days. And then the groſſer the Body, the more will there be for the Worms to feed upon. And what a Sin & Folly muſt that be, to ſpend ones Time & Subſtance, only to fatten up & prepare the Body for the Day of Slaughter, that ſo the Worms of the Duſt may have the more delicious Morſel of it, when Death ſhall deliver up the Body unto them?

3. SINNERS in ſpendiug more Time, Care & Pains in providing for their *Bodies*, than they do in providing for their *Souls* & *Eternity*, do hereby unſpeakably *wrong* & *injure* their *BODYS*, as well as their *SOULS*. For by this means, they not only multiply painful Diſtempers upon their Bodys while alive and haſten them the ſooner to their Graves: But when they come to Dye, their *BODYS* lye down in the Grave with the *Guilt of Sin* upon them: and are therefore like to riſe at the laſt Day *to ſhame, and everlaſting Contempt*. Of ſuch a Sinner we read in, Job 20. 11. *His bones are full of the Sin of his Youth, which ſhall ly down with him in the Duſt. i. e.* "When he "Dyeth, and goeth to the Duſt, his Sin ſhall live, and "go with him †". It filled his Bones while he lived, and it ſhall fill his Grave when he dyes. Hence the Bodys of the Wicked are chain'd up in their Graves, only as condemned Malefactors are chained up in the

† *Caryl* in *loc.*

Dungeon,

Dungeon. They lye down with the marks of Guilt, and the weight of the Curse upon them. And therefore when the Great Day shall approach, They shall arise to *Shame & everlasting Contempt*, Dan. 12. 2. *i. e.* They shall rise with all the marks of Infamy & Disgrace, and with a dreadful load of Guilt upon them, and be united to their cursed Souls, only that both together may in a most solemn manner, in the Presence of Angels & Men, be condemned to the Flames of the bottomless Pit. And what an unsufferable Ruin will this bring both upon the *Bodys* & *Souls* of these Sinners; and this for ever & ever? Unspeakably great then is the Sin, and unparallel'd the Folly of such Sinners as do by their Luxury & Sensuality *treasure up to themselves wrath against the Day of wrath, and the revelation of the righteous Judgment of GOD.*

USE II. THIS point should make the Saints *thankful to GOD* for the *Doctrine of the Resurrection*, revealed unto them, and the *Hopes* they have built upon it of their Bodys raising out of their Graves, to *everlasting Life*. The Consideration of Death wou'd be but a melancholy one indeed to the Saints, if when our Bodys are once Dead & Consumed in the Grave, They should for ever be held Prisoners in that Pit, and never rise again to see the Light of this World, nor the Light of the glorious World to come. They wou'd not then have so great Encouragement, as now they have, to labour & toil, and spend their bodily Strength & Spirits in the Service of GOD & CHRIST: nor to endure Hardships, Stripes, Imprisonments, nor even Death it self, as they many times do, for the sake of their LORD & Master. But on the other hand, They wou'd be tempted to make much of their Bodys, and to Enjoy them as long as they could, and with as much Ease as possible, in a State of Union with their Souls. I say, thus it would probably be with Saints as well as Sinners, if we had no prospect of the Bodys arising after it was once Dead and laid in the rotting Grave. But thanks be to GOD, The Doctrine of the *Resurrection* is clearly revealed unto us, in the Holy Scriptures of Truth. It was revealed

unto

unto *Enoch*, and ſo to the other *Patriarchs* before the Flood; for we read expreſly of *Enoch*'s Propheſying of the future Judgment, and ſo of the Reſurrection which is a neceſſary *Antecedent* to it *. It was alſo revealed unto *Job*, and *David*, and *Iſaiah*, and *Daniel*, and unto many other of the Prophets, as I might eaſily ſhew, by turning to the ſeveral Paſſages in the Propheſies that ſpeak of it. And by their means the Doctrine of the Reſurrection was well known to the Saints in their Day & Time. But the more clear Revelation of this Truth, and the particular Circumſtances attending it, was made unto us by *CHRIST* & his *Apoſtles* in the *New-Teſtament* Diſpenſation. And it would be almoſt endleſs to cite the many Paſſages that ſpeak expreſly & poſitively of the Reſurrection of the Body: Of the Reſurrection of the Bodys of all that are dead, or ſhall dye; whether Good or Bad: Of the Order and End of the Reſurrection; and of all the Circumſtances that ſhall attend it, *&c.* But I ſhall paſs over theſe things, at preſent, and only hint, That at the Conſummation of all Things, when CHRIST ſhall make his Appearance in the Glory of the Father, with all his mighty Angels about him, and ſhall come to Judge both the Quick & the Dead, Then ſhall the *Bodies* of the Saints be raiſed out of their Graves, and be united to their Souls. And they ſhall ariſe in the moſt *glorious Form*. *That which is now ſown in corruption, ſhall then be raiſed in incorruption: That which is ſown in diſhonour, ſhall then be raiſed in glory: That which is now ſown in weakneſs, ſhall then be raiſed in power: That which is here ſown a natural Body, ſhall then be raiſed a ſpiritual Body.* Theſe are glorious Properties of the Saints Reſurrection Body †. And to theſe I may add the *Immortality* of the Body, which will crown it with Victory over Death ‡. And theſe glorious Bodies ſhall ariſe, to behold the more glorious Body of their dear Redeemer. Job 19. 26, 27. *And tho' after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine Eyes ſhall behold, and not another.* And this raviſhing

* See *Jude ver.* 14, 15. † 1 *Cor.* 15. 42, 43, 44. ‡ *Ver.* 54.

ſight

ſight will transform the raiſed Body of the Saint ſtill into a neareſt likeneſs to the moſt glorious Body of the Lord JESUS CHRIST. 1 Joh. 3. 2. *Beloved, Now are we the Sons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* And as the Saints ſhall ariſe like unto CHRIST, ſo ſhall they ariſe to be acquitted by him, and adjudged to inherit Eternal Life. See, Matth. 25. 34. *Then ſhall the King ſay unto them on the right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World.* And hence the Saints are ſaid to ariſe *to everlaſting Life.* Dan. 12. 2. *And many of them that ſleep in the duſt of the Earth, ſhall awake ſome to everlaſting Life, and ſome to everlaſting Shame & Contempt. And they that be wiſe ſhall ſhine as the brightneſs of the firmament. And they that turn many to Righteouſneſs, as the Stars for ever & ever.* And now when theſe things ſhall be accompliſhed, *When this corruptible ſhall have put on incorruption, and this Mortal ſhall have put on Immortality, then ſhall be bro't to paſs that ſaying that is written, Death is ſwallowed up in victory,* 1 Cor. 15. 54. Theſe are the glorious Revelations and the ſweet Aſſurances the Saints have of the Reſurrection of their Bodys after they have once ſubmitted to the fatal *Arreſts* of Death. Death ſhan't always maintain its Victory over them; but it muſt Retreat at laſt; and the Saints ſhall triumph in the everlaſting Conqueſt of it. They ſhall be able to ſing their Victory over it in ſuch ſtrains as thoſe, 1 Cor. 15. 55. *O Death, where is thy ſting? O Grave, where is thy Victory?* And now, upon the whole, How thankful ſhould the Saints be unto GOD for ſuch gracious Diſcoveries as theſe? For ſuch good Hopes as they are enabled thro' Grace to build upon them? And for ſuch refreſhing Comforts againſt the Terrors of Death? Oh let us now ſay with the *Apoſtle* in, 1 Cor. 15. 57. *Thanks be to God which giveth us the Victory, thro' our Lord Jeſus Chriſt.* And let the Proſpect of that glorious Day, when the Body ſhall ariſe in ſuch a *Triumphant* manner as has been ſaid, arm you againſt the Fears of the *King of Terrors*, and make you willin

willing to do or ſuffer any thing for the ſake of CHRIST; yea to endure a thouſand Hardſhips, and Deaths too (if poſſible) for his ſake. I ſhall now conclude with thoſe words in 1 Cor. 15. 58. *My Brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the* LORD.

The Fifth Sermon.

HAVING conſidered the *Nature* & *Circumſtances* of Death in the preceeding Diſcourſes:

Secondly, I now proceed to the *other* general Head under the Doctrine, and this is to ſhew, That Death made it's firſt Entrance into the World, *with Sin*, and *by means of it*. And here that I may ſpeak more diſtinctly to this Head, I ſhall ſay, 1. That Death firſt entred into the World *with* Sin. And 2. By *means* of Sin.

I. DEATH made it's firſt Entrance into the World *with Sin*. *Sin entred into the World*, (ſays the Text,) *and Death by Sin*. *i. e.* Death entred into the World, *partly*, at the ſame Time with Sin. Hence before *the being of Sin*, there was no ſuch thing as *DEATH* in the World. It had no real Exiſtence any where under the Sun. GOD had indeed threatned, before the Apoſtacy, to puniſh Man with Death in Caſe he ſhould preſume to Tranſgreſs his holy Law. Gen. 2. 17. *But of the Tree of knowledge of good & evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt ſurely Dye.* And this was all the Being that Death had, till this Precept was broken by the Sin of Man. And it wou'd never have had any other Exiſtence; if Man had never been ſuch an Enemy to himſelf, as to have eaten of the forbidden Fruit. For it is more than probable, That if Man had reſiſted the Tempter, as he might, and

ſhould have done, he had quickly been confirm'd in a ſtate of glorious Immortality, by partaking of the Sacrament of Immortality. GOD would have given him to eat of the Tree of Life which was in the midſt of the Garden, and ſo he had lived for ever *. But as ſoon as ever Sin entred into the World, Death thruſt it ſelf into the World, by the ſide of it. Sin opened the Door at which alone Death cou'd enter; and Death like a Robber greedy of his Prey, ruſhed into the World, and ſeized upon Man the Author of Sin. Man gave Being to Sin, and Sin gave Being to Death in the very firſt moment of it's own Exiſtence. Hence poor Man no ſooner became ſinful, than he became the miſerable ſubject of Death. *In that very Day & Hour in which he eat of the forbidden Fruit,* (*in that very Day & Hour he dyed,*) according to the Threatning, *Gen.* 2. 17.

Queſt. BUT here it may be Enquired, *How* or in *what Reſpects* may *Death* be ſaid to have entred into the World, immediately with *Sin?*

TO this I Anſwer in *Two* or *Three* particulars, briefly—

1. *Anſw.* THE *Sentence of Death* was pronounced againſt Man *in the very Day* that he Sinned. Man had no ſooner ventured to Tranſgreſs the holy & juſt Law of GOD, but his ſovereign Lord & Judge call'd him to an Account, and paſſed a righteous Sentence of Condemnation upon him for his Sin. This Sentence of Condemnation was a Sentence of Death according to the firſt Threatning. GOD had Threatned (as I ſaid before) that in Caſe Man ſhould Sin, he ſhould certainly Dye. And therefore as ſoon as ever Man did Sin, in that very Day the Sentence of Death was given out againſt him: And Man immediately became liable to Death in the largeſt Extent of the Word. *i. e.* He became ſubject at once to Bodily & Spiritual Death, to Death Temporal & Eternal. And GOD might, with infinite Juſtice, have inflicted the whole of this Death upon ſinful Man, the very

* See *Gen.* 3. 21.

firſt

first moment after he had passed the amazing Sentence of it upon him. And it was owing only to the sovereign Grace & Patience of GOD, that the very Time wherein Man was condemned to Dye for his Sin, was not the Time of compleat Execution upon him. But however, tho' GOD was pleased graciously to suspend this Execution for a Time, and did not immediately inflict the whole Curse of the Law; yet sinful Man still lay under a dreadful Sentence of Condemnation, that had passed upon him: And was every moment exposed to Death of every kind. The whole, but brief History of this Affair, we find recorded in *Gen* 3. *from Ver*, 1.— 20. where we have an Account first of Man's Apostacy from GOD: And then of his Tryal & Condemnation by GOD for Sin. And since the Sentence of Death was thus pronounced against Man in the very Day that he sinned, Death may be said to have entred into the World immediately with Sin: For now it had a *real* Existence: GOD had given Being unto it, in the Sentence he had passed against sinful Man. And it came into the World armed against Man, and only waited GOD's Orders, to do it's Office upon him.

2. *SPIRITUAL* Death was *actually inflicted* upon Man immediately upon his becoming Guilty of Sin. By *Spiritual* Death (as I observed before) is intended the Loss of GOD's Image, and of original Righteousness. This Loss Man sustained *by* the Apostacy, and immediately *upon* it. Man no sooner sinned against GOD, but he lost that Purity & Integrity of Nature; that Righteousness & true Holiness, wherein the Image of GOD consisted, and whereby he was enabled to Live to GOD, and to place his whole Happiness in the Enjoyment of Him. And at the same Time he was by the just Judgment of GOD, delivered up to the Dominion of *Sin* & *Satan*, without the least Power to *Do*, or *Enjoy* any spiritual Good. This was the deplorable State of Man immediately upon the Fall. And this State is that which we call *spiritual Death*; and therefore all that are under the prevailing Power of it are said expressly to be *Dead*: *Dead in trespasses & sins*, Eph. 2. 1, 5. Col. 2. 13. *&c.*

And now seeing this was the Case of Man as soon as ever he sinned, Death may properly be said to have entred into the World, at the same time when Sin did. For Death not only had a Being at this Time, (as I said before,) but began it's fatal Execution, in this dreadful Instance of it.

3. THE *Seeds of Natural Death* were sown in the *Body* of Man immediately upon his sinning against GOD. Tho' the Body of Man was made up of such Principles, that according to the Course of Nature it might easily have been reduced to what it originally had been: for that which is made of Dust will naturally resolve into Dust again: Yet by the supernatural Grace of GOD it had been *immortal*, had Man never sinned against GOD. But as soon as ever he did Sin, GOD pronounced a Sentence of Death upon the Body, Gen. 3. 19. — *For Dust thou art, and unto Dust shalt thou return.* And so left the Body a Prey to those Diseases & Infirmities, which were the Harbingers of Death, and would in Time inevitably bring the Body to the Grave. And now, since these Seeds of Mortality were sown in the Body of Man immediately upon the Fall, Sin & Death may be looked upon as close Companions, at their first Entrance into the World.

BUT then,

II. DEATH not only entred into the World *with Sin*, but it had it's Entrance *by means of Sin*. And this is what is principally intended in the Text, when it is said — *That Sin entred into the World, and Death by Sin.* Sin may here be considered as the *meritorious procuring Cause* of Death: and Death as the *miserable Fruit* & *Effect* of Sin. Sin & Death are inseparably united as any Cause & Effect whatever. So that wherever you see Sin you may be sure that Death follows it as a necessary Effect of it: and wherever you behold Death, you may be sure there has been some preceeding Transgression, as the moral Cause of it.

Quest. BUT here we may Enquire, How *Sin* & *Death* come to be related to each other as a *Cause* & *Effect*? *i. e.* How

How Sin came to be related to Death, as the Cauſe of it, and Death to Sin as the Effect thereof?

TO this I Anſwer in *Two* particulars,

Anſw. 1. *SIN* is of that vile & accurſed Nature, that it deſerves *Death of every kind*, and in all the Aggravations of it. It deſerves the Death both of the Soul and Body. It deſerves Death Temporal, Spiritual & Eternal. There is no Death that can be inflicted upon the Sinner, that is too ſevere a Penalty for Sin. And therefore let the moſt cruel & painful Death be inflicted upon the Body: Let the Soul be ſtript of every Comfort; and be filled with all poſſible Anguiſh, Horrour, and Deſpair in this World: And let both Soul & Body be thrown into Hell in the World to come, and there endure the moſt inconceivable & unſufferable Torments that a ſinful Creature can poſſibly ſubſiſt under, and this for ever and ever: I ſay, Death in all theſe frightful Conſiderations is a Puniſhment little enough for the Demerit of Sin. This will appear if we briefly conſider, *What Sin is.* And here, Sin is a Tranſgreſſion of the Law of GOD. 1 Joh. 3. 4. *Whoſoever committeth Sin, tranſgreſſeth alſo the Law of God: for Sin is the Tranſgreſſion of the Law of God.* In theſe words the Apoſtle gives us the moſt compendious Definition or Deſcription of the Nature of Sin, that is any where to be met withal: and tells us wherein the very *Form* or *Eſſence* of it, conſiſts. It conſiſts in a direct contrariety to the Nature of GOD's Law. And this beſpeaks an infinite Evil in Sin; as will plainly appear, if we conſider *Two* or *Three* things.

FOR ſo,

1. IT is a Tranſgreſſion of the Law of a moſt *rightful Sovereign.* As GOD is the great Creator & Preſerver of all things; he has a moſt unqueſtionable Right of Propriety in & Rule over the Creatures. They are *his* by the ſtrongeſt Bonds & Obligations that can be. And are infinitely more *his*, than they are their *own.* There is no Creature has ſuch a Right to it's own Being, or to any Thing it has in Poſſeſſion, as GOD, the great Creator & Upholder of all Things, has in both. And

therefore there is none can shew such a Title to Dominion and of such sort as he claims. For he asserts supream and absolute Dominion over all Worlds, which no Creature may pretend unto. And this Dominion is necessarily founded in the very Nature of Things. So that (to speak with due Reverence) it is utterly impossible GOD should ever alienate this Right, or bring in any meer Creature to share with him in it. For this wou'd be to give his Glory to another, which we know he neither can, nor will do. Isa. 42. 8. *I am the LORD, i. e.* the supream Ruler & Governour over all, *that is my name, and my Glory will I not give to another.* And therefore to Transgress the Law of this GOD is to rebel against the supream & rightful Sovereign of Heaven & Earth.

2. *SIN* is a Transgression of the Law of the most *holy, just* & *wise Sovereign.* GOD our Law-giver is a GOD of all *possible* Perfections. He is Infinite, Eternal and Unchangeable, not only in his Being; but in all his Attributes, in his Wisdom, Power, Holiness, Justice, Mercy, Goodness & Truth. And therefore all those Perfections that are necessary to a most just & absolute Dominion, are eminently in GOD. He has infinite Holiness to Enact the purest Law; infinite Justice to suit this Law to his own Dignity, and the proper State of the Creature; and infinite Wisdom to frame it so as best to answer the great Ends of his Government. And therefore to Transgress the Law of this GOD, is to violate the Law of the most holy, just & wise Sovereign.

AND by Consequence,

3. AS *Sin* is a Transgression of the Law of this GOD, it is a Transgression of the most *holy, just* & *good Law* that ever was or can be framed. For as GOD the Law-giver is a GOD of all possible Perfections, and infinitely qualify'd for supream & absolute Dominion over the whole Creation, it necessarily follows from hence, that the Law which he has given for the Government of his Creatures, must be the most holy, just, wise & good Law, that could be tho't of for this purpose. For if any

any other than ſuch a Law ſhould proceed from the infinite GOD, 'twould be a Reproach to his Government, and Reflect the higheſt Diſhonour upon his ſpotleſs Perfections. And hence it is, the Law of GOD is ſaid to be a *perfect, holy, juſt & good Law*, Pſal. 19. 7. Rom. 7. 12. And therefore (as I ſaid,) to Tranſgreſs this Law, is to Tranſgreſs the moſt holy, juſt & good Law that could be framed for the Government of the Creature.

AND now let us but recollect & compare theſe Things together, and 'twill evidently appear, that Sin is the worſt of all Evils, and ſo juſtly deſerves Death of every Kind, under the moſt dreadful Circumſtances, that any Tongue can expreſs, or Tho't conceive. And if there cou'd be any Puniſhment tho't of worſe than Death under it's moſt amazing Aggravations, it cou'd not be more, than the juſt Deſert of Sin calls for. And therefore Sin may very properly be ſaid to be the meritorious Cauſe of Death, and Death the deſerved Effect of Sin.

Anſw. 2. *DEATH* is the proper Puniſhment which GOD has *Aſſigned*, and which he *Inflicts* for *Sin*. There is not only a Congruity or Agreableneſs between Sin and Death, conſidered as a Cauſe & it's Effect; but GOD has alſo determined that Sin ſhall iſſue in Death. Now GOD as an al-wiſe ſovereign Law-giver has a Right to put what Sanctions he pleaſes upon his own Laws. And accordingly, when he firſt gave a Law to Mankind, he both Promis'd Life, and wou'd certainly have conferred it in caſe of Obedience; and Threatned Death in caſe of Tranſgreſſion, which he has inflicted ſince the Fall. This Threatning is in the moſt expreſs Terms that can be; and was given out as a warning to Man, before he had any Temptation to Sin; at leaſt before he had ever been Guilty of it. See the fore-cited, Gen. 2. 17. *But of the tree of knowledge of good & evil thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely dye.* Or, *in Dying thou ſhalt Dye. i. e.* Thou ſhalt immediately ſuffer ſpiritual Death, and in a little Time the Death of thy Body; and alſo lie open to eternal Death, and when the appointed Time comes, either ſuffer this forever in thy *own Perſon*, or what is equi-

valent unto it in thy *Surety*, the *Seed of the Woman*. This is the meaning of the first Threatning of Death, as it has since been Interpreted unto us. And this Threatning was made known to Man before the Apostacy, and so must be considered as the *decreed Penalty* in case of Transgression. And accordingly as soon as ever Man sinned against GOD, he fell under the weight of that Curse contained in the Threatning. And hence we read in Gal. 2. 10. *Cursed is every one that continueth not in all things, which are written in the book of the Law to do them.* And it is but a *righteous* Thing in GOD thus to *Decree* and *Inflict* Death as a Punishment for Sin. And hence, Death is said to be *the Wages of Sin*, Rom. 6. 23. *i. e.* Death is a Punishment as *due* to the Sinner, as *Wages* are to a *Soldier*, for his labourous Services in Warfare.

AND thus upon the whole we see, How Death made it's first Entrance into the World by *means* of Sin, and may be considered as the cursed Fruit & Effect of it, And this may suffice for the Explanation of the second general Head under the first Proposition, viz. *Death made it's first Entrance into the World with Sin, and by means of it.* I shall now Conclude with some *Application* of this Head.

AND here,

Infer. 1. DID *Death* make it's first Entrance into the World *with Sin*, and *by means of it*, Hence learn, that *Sin* is the *greatest Evil in it self.* Indeed next to Sin, Death is the most formidable Evil we can think of: For there is no Evil of Affliction whether greater or less, but is comprehended in the general Notion of Death, as it has been described. So that it is not only greater than any one Evil of Affliction whatever; but it is as great as all of them put together. Yea it is the very Sum & Substance of them all. And carnal Sinners, who understand but little of the true Nature of Sin, are ready to conceive of Death, as I have Explained it, to be the greatest, nay the only Evil that can befall them They meerly despise, and make light of Sin, in compare with it; and many times choose to Commit the grossest Iniquities, rather than suffer a very small Affliction which they cannot

not tell how to escape without sinning. But these Persons have a very wrong Notion both of Sin & Suffering. For do but consider Death & Suffering as the Fruit and Desert of Sin, and so Death will appear to be a less Evil than Sin; as the Effect is always less than the Cause. But if herewithal we do but compare Sin & Death together, so Sin will appear to be an infinitely greater Evil than Death is, or can be, considered in the most extensive Notion of it. For do but observe here, Sin is set against GOD, while Death is only armed against the Creature. Sin is directly contrary to the Purity & Holiness of GOD's Nature, while Death is only contrary to the Peace & Welfare of the Creature. Sin strikes at the very Being of GOD, while Death only strikes at the well-being of the Creature. Sin robs GOD of his Glory, while Death only robs the Creature of it's Comfort. Sin is infinitely Injurious to all the Perfections of GOD, while Death only wounds & destroys the Happiness of a Creature. And so in a multitude of other Instances that might be named, wherein it appears that the infinite Wrong which Sin does unto GOD, has nothing in Death to set over against it, but the prejudice it does unto the Creature. The Evil therefore that is in Death is but little in compare with that Evil there is in Sin. For as Sin is against GOD, the Evil in it is *Objectively* Infinite, while the Evil there is in Death, as it respects the Creature, is both *Objectively* & *Subjectively* finite. And therefore upon the whole, Sin is of all the greatest Evil in it's self. It is worse than any outward Afflictions, worse than bodily Death it self, nay worse than the very Torments of Hell-Fire; and we should be more afraid of Sin, than of any Sufferings whatever. Yea we should choose rather to undergo a thousand Deaths, if possible, than willingly to be guilty of the least Transgression. O, therefore, *Do not the abominable thing, which GOD hates*: but make the Object of his Hatred, the Object of your Hatred and perpetual Aversion.

Infer. 2. WE may infer from what we have heard, That all such as are under the *Guilt & Reign of Sin*, are under the *Power & Dominion of Death*. As Death entred into

into the World with Sin, and by means of it; so it holds it's Empire wherever Sin does. The Territories and Subjects of both are alike. The Bounds of their Empire are the same, and their *Vassals* the same. They set up their Kingdom at one & the same Time, and must Reign or fall together. Hence all such Sinners as are under the prevailing Power & Dominion of Sin, are the Captives & Prisoners of Death. And unless they can find means to knock off the Chains of Sin, they are never like to get from under the Chains of Death. Death has got fast hold of them, and began it's dreadful Execution upon them. It has already unfitted them for the pure Service & Enjoyment of GOD, wherein the Life & Happiness of an immortal Soul consists; and so brought a spiritual Death upon them. It is also daily undermining the earthly Tabernacle, the Body; and will quickly crumble it down into the dust of Death. And every Time the Sinner feels the least bodily Pain or Sickness, he may assure himself, that Death is at work, and will shortly accomplish his Dissolution. And when it has prevailed so far as to tumble the impenitent Sinner's Body into the Pit of Corruption, it thrusts his Soul, at the same Time, into the Prison of Hell. And in this State of separation between Soul & Body, Death triumphs over each in a fearful manner in their close Confinements; and will do so in a more amazing manner, when Soul & Body shall at the last Day be united again, and cast down together into the horrible Lake that burns with Fire & Brimstone, which is the second Death: For there Death has emphatically set up it's Kingdom; and there it will Reign, and triumph in the Sinners compleat Ruin without the least Controul; and that for ever & ever. This is the Death that every impenitent Sinner is every moment obnoxious to. He is sentenced already to this Death, by the righteous Law of GOD; and he is in perpetual Hazard of having this Sentence compleatly Executed upon him. How deplorable then, is the State of all such as are the *Servants of Sin*? For in being so, they are the Subjects of Death; and must look for nothing but everlasting Ruin & Destruction.

Infer.

Infer. 3. FROM what we have heard we may learn, That the beſt way to arm our ſelves againſt the Fears and Hazards of *Death*, is to *get Sin mortified & ſubdued.* For as Sin is the meritorious procuring Cauſe of Death, ſo, as long as Sin reigns in our mortal Bodys we ſhall be *the ſervants of Sin unto Death*, Rom. 6. 16. But if by any means, we can ſhake off the Yoke & Government of Sin, we ſhall then break the Power & Dominion which Death has had over us. For the very Sting & Strength *of Death, is Sin*, 1 Cor. 15. 56. Death had never had any Power at all over us, had it not been for the Dominion of Sin in us. And therefore if we can but ſhake off the Yoke of Sin, we ſhall at the ſame Time break the Power that Death has gained over us: That is, we ſhall break the Power of Death as it contains the bitterneſs of the Curſe in it. For then we ſhall be raiſed from ſpiritual Death, to a ſtate of ſpiritual Life; and be deliver'd from that dreadful Sentence to eternal Death which before we were under. Rom. 8. 1. *There is therefore now no Condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.* And tho' after this we muſt ſubmit to the Death of the Body; yet temporal Death, being then taken into the Covenant, will be ſo far from being an Enemy unto us that it will really befriend us. So that we ſee there is no more effectual Courſe to Arm our ſelves againſt the Fears & Hazards of Death, than to get Sin mortifyed & ſubdued. Let us then Arm againſt Sin as our greateſt Enemy. Let us proclaim open War upon it, and ſet our ſelves at an irreconcilable Diſtance from it. Let us daily Watch, and Pray, and ſtrive againſt Sin, that it may no longer have Dominion over us. Let us bring all our Luſts to the Croſs of CHRIST, and ſee that they be Crucifyed there. Let us call in the Help of the Almighty Spirit of Grace to ſlay the Enmity there is in our Nature againſt GOD, and his holy Law, and to ſubdue every Sin & Luſt in us And let us be willing even to part with right Hand and right Eye Sins. And then let us fly to the Blood of CHRIST to purify our Hearts from all Uncleanneſs, and Truſt in his Merit alone for Pardon & Healing. Let us thus ſtrive for Deliverance from

from the *Guilt* & *Dominion* of Sin. And not conte with this alone, Let us *willingly* ſubject our Necks t the Yoke of CHRIST. Let us *put off the old man whi is corrupt according to deceitful Luſts, and put on t new man, which after God is created in Righteouſne and true Holineſs.* Let us as the *Grace of God teach us, Deny all Ungodlineſs and worldly Luſts; and Li ſoberly, righteouſly, and godly in this preſent evil worl* Let us *reckon our ſelves to be indeed dead unto Sin, a alive unto God, thro' Jeſus Chriſt our Lord;* —— *a ſo yield our ſelves unto God, as thoſe that are alive fr the dead; and our Members, as Inſtruments of righteou neſs unto God* ——. And thus upon the whole, *bei made free from Sin, and become Servants to God, we ſha have our faith unto holineſs, and the End will be eve laſting Life.*

The Sixth Sermon.

HAVING largely conſidered the *Firſt* Obſervatio from the Words, and ſhown you that Death mad it's Entrance into the World with Sin, and by means it; I proceed to the *Second* Obſervation, which is thi

DOCT. II. *A Sentence of Death has paſt upon a Mankind, becauſe all have Sinned.*

THIS Doctrine I ſhall briefly ſpeak to under thes *Two* general Heads, 1. All Mankind have ſinned. An therefore, 2. A Sentence of Death has paſt upon all Ma kind.

I. *ALL Mankind have ſinned.* So ſays the Text, *A have ſinned. i. e.* The *All Men* mentioned in the preced ing Clauſe, *And ſo Death paſſed upon all men, for tha all have ſinned.* There never has been ſo much as a ſingl Perſon meerly of human Race, but it may, and muſt b ſaid of him, *that he has ſinned.* The Aſſertion here to be extended as far as the Sentence of Death reach

An

nd therefore as this reaches to all meer Men without ception; ſo muſt it be ſaid of all ſuch, *that they have ned*: And there never has been ſo much as one Exption to this Day. No, not of the *many Millions* at have dyed in their *Infancy*, before they were capae of *Actual* Sin. For tho' they never ſinned after the ilitude *of Adam's Tranſgreſſion*, *i. e.* with Knowledge d actual Conſent; yet the Guilt of Sin was charged up- them. Here therefore this *Queſtion* neceſſarily ari-, that may briefly be ſpoken unto,

Namely,

Queſt. HOW may *All Mankind* in the ſenſe of the Text, be ſaid *to have ſinned*?

TO which I *Anſwer* in a word,—

Anſw. ALL Mankind may be ſaid *to have ſinned* in *dam*: *i. e.* They are *all* of them involved in the Guilt *Adam's* firſt Tranſgreſſion. Hence we read in the 19*th* *rſe of our Context*, *By one Man's Diſobedience*, *i. e.* the Diſobedience of our firſt Parents, *many were made nners*, *i. e.* All their Poſterity, or all that deſcend om them by ordinary Generation. "They all of them ſinned in *Adam*, and fell with him in his firſt "Tranſgreſſion". To explain this Point a little, I ſhall ly obſerve in one word,

THAT in the firſt Covenant between GOD & Man, *dam*, the common Root & Parent of Mankind, was nſidered, and ſo Tranſacted with as the *Repreſentative* Head all that ſhould deſcend from him by natural Generaon. This will plainly appear, if we do but conſider e Oppoſition, the Firſt & Second *Adam* ſtand in to ch other. They are oppoſed to one another in our ontext, Rom. 5. 15. — *For if thro' the Offence of one*, *e.* of *Adam many*, *be dead*; *much more the Grace of God*, *d the Gift by Grace*, *which is by one man*, *Jeſus Chriſt*, *th abounded unto many*. And ſo in ſeveral of the folwing Verſes, beſides many other places of Scripture. ow the Ground of this Oppoſition is in the ſpecial elation which *Adam* & *CHRIST* reſpectively bare the Two Covenants, which for diſtinction ſake, we ll the *Covenant of Works*, and the *Covenant of Grace*. *dam* was the Repreſentative Head of *all Mankind*, in

in the First Covenant, as *CHRIST* is the Representative Head of *all the Elect*, in the Second Covenant. And therefore as in the New-Covenant, *by the Obedience of One, i. e.* By the Obedience of CHRIST unto Death, *shall many, i. e.* the whole Number of GOD's Elect *be made Righteous*; even so in the Old Covenant, *By the Disobedience of one Man, i. e.* By the Disobedience of *Adam*, *many, i. e.* All his Descendants by natural Generation, *were made Sinners.* The meaning is, They were made to partake in the Guilt of *Adam's* first Transgression †. And indeed, 'tis but Reasonable we should all of us share in this Guilt: For if *Adam* had stood firm the whole Time of his Tryal, we had doubtless, with him been entitled to & confirmed in all the Blessings promised in the first Covenant: since therefore he did not stand, but broke the *Condition* of that Covenant, 'tis but just that the Guilt thereof should descend to all his Posterity. And accordingly we are called *Transgressors from the Womb*, Isa. 48. 8. And are said to be *shapen in Iniquity, and conceived in Sin*, Psal. 51. 5. *i. e.* We are born into the World with the Guilt of *Adam's* first Transgression imputed unto us.

THUS we see, That *All Mankind have sinned*, and in what Respect it is, They may be said *to have sinned*, according to the Sense of the Apostle in the Text. And this was the *First* particular under the *Proposition.*

HENCE,

II. SINCE *All Men have Sinned*, a *Sentence of Death* has for this Reason, *passed upon All Mankind.* Hence there never has been any meer Man since the Fall, but came into the World under a dreadful *Sentence of Condemnation* to Dye. This *Sentence of Death*, and the *Guilt of Sin* are of equal standing; and therefore as every Man is born into the World under the Guilt of *Adam's* first Transgression (as I said but now;) so he is born into the World under a Sentence of Condemnation. Nay, under a *partial Execution* of this Sentence in the spiritual Death that has seized upon him. Hence the Natural Man is said to be *dead in Trespasses & Sins*, Eph. 2. 1.

† See *Rom.* 5. 19.

And

nd ſo lies open from the moment of his Birth, to the engeance of Hell-Fire. And we are therefore ſaid *to be y Nature Children of Wrath*, Eph. 2. 3. But as in the forer Diſcourſes I confined my ſelf principally to the conderation of *Natural Death*, which conſiſts in a *ſeparaion of Soul & Body*; ſo I ſhall chiefly confine my ſelf this Subject in the following Diſcourſe. And ſo the oint to be conſidered is this, *That a Sentence of Naural Death has paſſed upon all Men, for the Sin and poſtacy of our firſt Parents.* That ſuch a Sentence to eath has paſſed upon us, is plain from Heb. 9. 27. *It is appointed unto Men once to Dye.* And accoringly holy *David* has made ſuch a Remark as that, ſal. 89. 48. *What Man is he that liveth, and ſhall not ſee eath? ſhall he deliver his Soul from the hand of the rave?* As if he had ſaid, There is no Man upon the ce of the Earth, that ſhall eſcape the Arreſts of Death, deliver himſelf from the Powers of the Grave. And greably holy *Job*, long before *David's* Time was aſſured, hat GOD would bring him and all Men to Death. ob 30. 23. *For I know that thou wilt bring me to Death, nd to the houſe appointed for all Living.*

BUT here that I may ſpeak a little more diſtinctly to his Head, I ſhall briefly obſerve *Two* or *Three* Things pon it.

1. THIS Sentence to Death is a moſt *juſt* & *righteous* entence. It is a Sentence paſt upon us by GOD the udge of all. It was he that ſaid unto *Adam* in the ay that he ſinned, —— *Duſt thou art, and unto Duſt alt thou return*, Gen. 3. 19. And He was the Author that Appointment ſpoken of in the fore-cited *Heb.* 27. *It is appointed unto Men once to dye* —. *And all not the Judge of all the Earth do that which is ght?* Is it poſſible that an *unrighteous Sentence* ſhould roceed from his Lips? He is infinitely *Righteous in l his ways, and Holy in all his works*; and ſo muſt neſſarily be Righteous in paſſing this Sentence of Conmnation upon us. And therefore if we had nothing ore to ſay, But that this Sentence was paſt upon us GOD, it wou'd be a full Proof unto us of the Equity

of

of it. But besides this, If we do but look into the merits of the Cause it self, we shall soon see, That this Sentence to Death is a most just & righteous Sentence. For it was past upon us for *Sin*, and for no other Reason. So says the Text expresly, *By one Man Sin entred into the world, and Death by Sin: and so Death, i. e.* the Sentence of Death, *passed upon all Men, for that all have sinned.* GOD would never have passed this severe Sentence upon us, if we had never been guilty of Transgression. But since we all of us *sinned in Adam*, Sin is of that vile & accursed Nature, that it deserves Death: and this ten thousand times over, were it possible so often to be inflicted. Nay it deserves the Death of the Soul as well as of the Body; yea the everlasting Destruction both of Soul & Body, in the unquenchable flames of Hell-Fire; as has been already proved unto you.

BUT here perhaps some may Object,

Object. WE readily own, *That where Sin is justly imputed, this Sentence of Death is justly past upon the Sinner*: But, *How is it consistent with the Justice of* GOD, *to impute Sin, and so to inflict the Punishment of it upon those that never actually sinned against* GOD? As in the Case of all that dye in a State of *Infancy*?

Answ. IN *Answer* to this I shall only re-mind you of what I said under the former Head, *viz.* That in the first Covenant between GOD & MAN, *Adam* was considered as a Publick Person, or the *Representative* of all Mankind. He stood in our Room, and transacted for all his Posterity by Natural Generation, as tho' we had been each one present at that Time, and transacted for himself. And hence in Case *Adam* had stood and fulfilled the Terms of that Covenant, we might as justly have laid Claim to the promised Blessings of it, as tho' we had each one of us actually fulfilled the Conditions of it for himself. And therefore since *Adam* our Representative fell, and bro't Guilt & Curse upon himself, it is but alike reasonable that we should also share with him in his Guilt & Punishment, tho' we had never been guilty of Actual Sin. And this is a sufficient Vindication of Divine Justice in the Death of those who never *sinn'd after the similitude of Adam's Transgression.*

2. THIS

2. THIS Sentence to Death is a moſt *extenſive* Sentence. *It has paſſed* (ſays the Text) *upon all Men. i. e.* upon the whole human Race: Upon Perſons of all Ages, Sexes, Conditions & Degrees: Upon Old & Young, Male & Female: upon High & Low, Prince & Subject, Great & Small, Strong & Weak, Rich & Poor, *&c.* They are all alike under a Sentence of Condemnation to Dye. There is no Exemption of particulars; no Diſtinction made between one and another in this reſpect: but as *all* have ſinned, ſo *all* were alike, and at the ſame Time ſentenced to Dye. HENCE,

3. THIS Sentence to Death is an *irreverſible* Sentence, and firſt or laſt muſt be inflicted upon all Living. *It is appointed to Men once to dye*, Heb. 9. 27. *i. e.* It is a Statute Decree of Heaven, a fixed Purpoſe & Determination of GOD, that *Men, that all Men ſhould once dye.* This Decree has never yet been repealed, nor ever will, as long as there is a Man to be found on Earth, upon whom the Decree may take place. And therefore we muſt look upon the Execution to be unavoidable. And 'tis in vain for any Man to expect an Exemption from it. And accordingly, The many Millions that have been born in the Ages paſt, are all of them Dead, and laid in their Graves, except Two ſingle Perſons, "who did not *Dye*, as Death ſignifys a ſeparation of Soul & Body." Theſe were *Enoch* & *Elijah*, who by the ſovereign Power of GOD, and for wiſe Reaſons beſt known to himſelf, were excepted from the general Law of Mankind, and were "tranſlated to Heaven without Dying ||. But beſides theſe, there will probably be no other Inſtance of the like Nature, till CHRIST's ſecond coming. And then the Apoſtle aſſures us, there will be many at one and the ſame Time. 1 Cor. 15. 51, 52. *Behold, I ſhew you a Myſtery, we ſhall not all ſleep, i. e.* We ſhall not all Dye, but *we ſhall all be changed, i. e.* at leaſt all the Saints that ſhall be found alive upon the Earth at CHRIST's coming to Judgment, *we ſhall all be changed in a moment, in the Twinkling of an Eye, at the laſt Trump.* This the Apoſtle expreſly calls a *Myſtery*. And a *Myſtery* 'tis indeed,

|| Dr. *Sherlock.*

as well as the two Instances before mentioned: For they are neither of them according to the ordinary settled Course of Nature; but much out of the way of it; and serve plainly to show, That GOD is the Lord of Nature. And therefore we have no warrant, to ground the least expectation of escaping Death, upon the Notice of such extraordinary Instances as these are. But on the other hand, We must look to the established Course of Nature, as the best Rule whereby to govern our Expectations concerning our own Death. And accordingly, there is no Man now living that may warrantably hope, not to see Death, unless he has good Reason to look for the second Coming of CHRIST in a very little Time indeed: For Death is making a swift Progress towards each one of us; and unless the *Change* spoken of but now prevent, 'twill in a short Time, sweep us all off the Stage of this Life. And so it can't be long before 'twill be said of every one of us, — *He is gone to his long Home, — and the place that has known him, shall know him no more.* There are no Arguments we can frame, no Pleas we can make, nor any Circumstances of Life that will effectually secure us against the Arrests of Death. Riches & Honours won't lift us up above the reach of Death, nor Poverty sink us beneath the Notice of it: For we read both of the *Rich Man*, and the *Beggar*, *that they dyed*, Luke 16. 22. The greatest degrees of Wisdom won't make us too Cunning for Death; nor the depth of Folly make us so despicable as to be overlooked by it: *For we see that wise men dye, likewise the fool and brutish person perish and leave their wealth to others*, Psal. 49. 10. Old Age and the gray Hairs don't command so much respect from Death, nor Youth so much pity from it, as to pass either of them by when the appointed Time comes. For we read in Job 21. 23, 27. *One dyeth in his full strength, being wholly at ease & quiet. His breasts are full of milk and his bones are moistned with marrow. And another dyeth in the bitterness of his soul, and never eateth with pleasure* (which is according to the Account the Wise Man giveth of Old Age in *Eccl.* 12. *Chap.*) *They shall lye down alike in the dust, and the worms shall cover them.* Nor will the greatest Degrees of Grace, nor the heighth of

Wick-

Wickedneſs procure an Exemption from Death. The Grace of GOD indeed, will take away the *Sting*, but not divert the *Stroke* of Death. If it would, How comes it to paſs that we ſo often read of the Deaths of GOD's greateſt Favourites, ſuch as *Noah*, *Abraham*, *Iſaac*, *Jacob*, *Job*, *Moſes*, *Aaron*, *Samuel*, *David*? &c. Nor will the moſt monſtrous Wickedneſs ſecure the Sinner: If it would, The Sinners of the *Old World*; and ſince the Flood, the Sinners of *Sodom* & *Gomorrah*; and beſides theſe, *Pharaoh*, *Balaam*, *Ahab*, *Judas*,—— with a multitude more that are paſt off the Stage, had been alive at this Day. So that from theſe, and the like Inſtances, The Sentence of Death plainly appears to be *irreverſible* and *inevitable*: And we muſt all of us expect, *That GOD will bring us to Death, and to the Grave, the Houſe appointed for all Living.*

AND having thus finiſhed the Doctrinal part of this Propoſition, I ſhall now conclude with the *Application* of it. And it ſhall be in one Uſe only.

Namely,

USE. HAS a Sentence of Death paſt upon all Men? And muſt we all certainly Dye? We ſhould then make the *ſpeedieſt* & *beſt* Preparations we can for a *dying Hour*. It is a matter of the greateſt Importance, and a point of the higheſt Wiſdom to do ſo. And here that I may excite & aſſiſt you in this Affair. I ſhall 1. Lay down a few Things by way of *Motive*. And then, 2. A few more by way of *Direction*.

1. BY way of *Motive* conſider the following particulars,

Motive, 1. CONSIDER, 'Tis but a little while before Death will overtake, and lay it's Arreſts upon each one of us. Our Time upon Earth, in the greateſt Extent any can reaſonably look for, is but ſhort, *The Days of our Years*, (ſays the Pſalmiſt,) *are threeſcore Years & ten; and if by reaſon of ſtrength they be fourſcore Years, yet is their ſtrength labour & ſorrow*, Pſal. 90. 20. And what is the Term of *Seventy* or *Eighty* Years? It is but a very ſhort ſpace indeed: And therefore the Pſalmiſt obſerves in the *Verſe* but now mentioned, —*That*

it is soon cut off, and we fly away. And agreably in other places it is compared to an *hand-breadth*, to a *Vapour*, to a *Shadow*, and such like things of the shortest Duration with us: Yea, our *Age is said to be nothing before GOD*, Psal. 39 5. Well might the Apostle say, as in 1 Cor. 7. 29 *But this I say, Brethren, The Time is short.*

Mot. 2. CONSIDER, This short Time of Life, is very *Uncertain*: And so may be *shorter* than many of you are aware of. It is natural for carnal Sinners to put far away the evil Day from them, and to lot upon a long Life in this World; at least so long as the general Period of Life extends it self. But how knowest thou, O vain Man, *What a Day may bring forth?* Nay, this very Day for ought thou knowest, may bring thee to Death, and to the Grave, notwithstanding the present bloomings of Youth, and the Strength & Activity of thy bodily Powers. Many have been suddenly & unexpectedly Arrested by Death in the Morning, or in the midst of their Years. And what has been the Portion of a multitude of others, who knows but it may be thy unhappy Lot too?

Mot. 3. CONSIDER of how great *Importance* it is to be in a *Readiness* for Death when it comes. To be in actual Readiness for Death, when it approaches, is nothing less than to be in a readiness to go over into the other World, and to enter immediately into the Joys and Services of it. It is a readiness to enter into the Kingdom & Presence of GOD: and there to Praise, and Glorify, and Enjoy GOD & CHRIST for ever & ever. And can there be any thing besides, of so great Importance to a rational & immortal Being, as this is?

AND then,

Mot. 4. WE have to Dye but *Once*, and so must pass from *Death* to the *Judgment*. And therefore when Death has once done it's Office, there will be no returning back into this World, to correct the Errors of a mispent Life; no farther Opportunity granted to us, to beg the Pardon of our manifold Sins, with any hopes of obtaining Forgiveness: No farther Day of Grace afforded, nor any more Offers of Grace made unto us: But we must pass directly

directly to the Judgment-Seat of GOD, and receive our irreverſible Doom, according as we have done *Well* or *Ill*, in this momentany Life: and ſo be fixt for ever in a State of unſpeakable Happineſs or Miſery. And therefore, O Sinner, if thou ſhould'ſt *once* Dye under the Guilt of thy manifold Tranſgreſſions, thou wilt be undone to Eternity. Death will throw thee into the Priſon of Hell, and lock the Chains of eternal Guilt & Miſery upon thee.

LET theſe Conſiderations then awaken thee, and quicken every one of us to do what we can to get into a ſpeedy actual Preparation for Death. And now for *Direction* herein, obſerve the following hints.

Direct. 1. SECURE an *Intereſt in CHRIST*, with all *poſſible ſpeed*. Make it thy *preſent* Work & Buſineſs to do ſo. Chooſe him for thy only Lord & Saviour. Give up thy ſelf unto him in the Covenant of Grace; and Accept of him as the Prophet, Prieſt & King of thy Salvation. And put thy Truſt in him, and in him alone, to Arm, & Strengthen, & ſecure thee againſt the *Fears* and *Hazards* of Death. This is the beſt Courſe we can take to get into a readineſs for Death, and it is a moſt effectual Courſe for this purpoſe. For CHRIST in Dying and Riſing again from the Dead, has conquered & triumphed over Death. And this Victory he obtained not ſo much for himſelf, as for them that ſhould Believe in him. Heb. 2. 14, 15. *For as much then as the Children are partakers of fleſh & blood, he alſo himſelf took part of the ſame: that thro' Death he might deſtroy him that had the power of Death, that is, the Devil; and deliver them who thro' fear of Death were all their life time ſubject to bondage.* Hence all thoſe that are Intereſted in CHRIST, are Intereſted alſo in his Victory over Death. And may bear a part in that Song of Triumph over Death, whenever they meet it in earneſt, 1 Cor. 15. 55, 57. *O Death where is thy ſting? O Grave where is thy victory? —Thanks be to God which giveth us the victory thro' our Lord Jeſus Chriſt.*

Direct. 2. ENDEAVOUR to get thy *Luſts ſubdued*, and thy *Sins pardoned*. *Sin* is the procuring Cauſe (as

we have said,) and the *Sting of* Death. It was this that gave Being to Death, and that now puts an Emphasis upon it. All the Evil & Horrour in Death is owing to Sin, and to this only. And therefore as long as Sin reigns in the Sinner, and his Lusts are unmortifyed, and his Sins unpardoned, he is in no fitness at all for Death; but Death must appear unto him, with an amazing Aspect indeed: And if it should overtake him in his Sins it would fall upon him with it's full Strength, and execute a terrible Revenge upon him. Hence there can be no *agreable* Preparation for Death before Pardon and Cleansing. We must therefore bring all our Lusts to the Cross of CHRIST, and humbly & earnestly beseech him, that he would subdue them, by his Almighty Power & Spirit, and cleanse us from the Guilt of them, by the Efficacy of his precious Blood. And when Sin is once mortifyed & pardoned, Death has no more Power to do us any real hurt. It is stript of all it's terrible Armour: and it's dreadful Frowns are changed into pleasing Smiles, to every one that has a sense of his own happy State & Condition.

Direct. 3. DO the Work & Business of every Day, in the *proper Time & Season* of it. Do this speedily, and do it with utmost Diligence. This the *Wise Man* exhorts us unto, Eccl 9. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the Grave, whether thou goest. Whatsoever thy hand findeth to do. i. e.* Whatsoever thou shalt find incumbent on thee, either in the Duties of thy general or particular Calling: Do it in the proper Time & Season of it, and *do it with thy might*: Do it in the Strength of CHRIST, with dependance upon him, for divine Acceptance. And as the Consideration of the speedy Approach of Death should quicken us hereunto; so this will prove a special Means to prepare us for Death. We shall hereby *get & keep* our selves in *Actual* readyness for it. We shall then (thro' the Grace of GOD) keep our Accounts *even* with our Judge, and so be ready to depart in Peace, at his Call.

Direct

Direct. 4. *CLEAR up* thy Intereſt in CHRIST and Heaven, and *keep the Evidences of it by thee*, if thou canſt. Do all that thou poſſibly canſt, by the help of GOD, not only to get into a State of Grace, but alſo to get an *Aſſurance* that thou art in this happy Condition. Pray earneſtly to GOD for it, and wait carefully and diligently in the uſe of all appointed Means, for this End: Such Means are *Reading*, *Hearing*, *Meditation*, Renewing thy Covenant at the Table of the Lord, *and the like*. And when by the diligent Uſe of ſuch Means GOD has given thee an *Aſſurance* of thy good Eſtate, bleſs his Name for it, and live in the conſtant Uſe of the ſame Means, for the maintaining this Aſſurance; and guard againſt every thing that may caſt the leaſt blot upon thy Evidences. And in ſo doing the thot's of Death will be ſweet & reviving. And when it comes a joyful Entrance ſhall be miniſtred unto thee thro' Death into the Eternal Kingdom. And hence we have that Exhortation & Promiſe in 2 Pet. 1.10, 11. *Wherefore the rather, Brethren, give diligence to make your Calling and Election ſure: for if ye do theſe things, ye ſhall never fall: For ſo an entrance ſhall be miniſtred unto you, abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

Direct. 5. FAMILIARIZE thy ſelf with Death, by *frequent, ſolemn Meditations* upon it. Take a turn every Day into *Golgotha*, and in thy thot's view the *Houſe appointed for all Living*. Conſider the State of the Dead, eſpecially of the Godly who *reſt there from their Labours, and their works follow them*. Think how ſweet the Grave muſt be to them, ſince it has been perfumed by the Burial of their Dear Lord & Maſter. And look thro' the Grave to the Dawnings of the Reſurrection Morning, and ſee what glorious, incorruptible, ſpiritual & immortal Bodys will ariſe out of the Duſt, more precious than the Gold of *Ophir*, or the precious *Onyx*. And how muſt ſuch Meditations as theſe, ſweeten the tho'ts of Death to every one that has a good hope (thro' Grace,) that when he comes to Dye he ſhall thus ſleep in JESUS, and meet with no after Diſturbance, till he awake and

arise in Glory, with more than royal Robes upon him in the Morning of the Resurrection?

Direct. 6. BE very particularly concerned to *Obtain the special Presence of GOD with thee*, when thou comest to Dye. Open the everlasting Gates of thy Soul, and invite the Spirit of GOD to enter in, and take an eternal Possession of thee. And when thou hast him there, do all thou canst to maintain such a glorious Inhabitant. Grieve not the holy Spirit of GOD by any wilful prevarications, but do every Thing, (as far as you can) That may be pleasing in his sight. And then he will be thy Guide unto Death, and thy Comfort in that dark and gloomy Hour. And Thou shalt then be able to sing with holy *David*, Psal. 23. 4. *Yea tho' I walk thro' the valley of the shadow of Death, I will fear no Evil: for thou art with me, thy rod and thy staff they comfort me.* And again in, Psal. 73. 23, 24. *Nevertheless I am continually with thee: thou hast holden me by thy right hand. Thou shalt guide me with Counsel, and afterward receive me to Glory.* AMEN.

Practical

Practical Discourses

ON

JUDGMENT.

Shepherds sincere Convert 62

JUDE *Verse* 6. Poole Annotations Ath 1731

— *THE Judgment of the great Day.* Reynolds Tracts 12mo 297

Doolittle on Leviticus fol. P 235

The Seventh Sermon.

I HAVE lately entertained you with several Practical Discourses on *DEATH*; a very weighty & important Subject indeed. And my present Design, by the help of Divine Grace, is, to enter into the like Consideration of the *FINAL JUDGMENT*; which is consequent upon *DEATH*, as the Apostle assures us, Heb. 9. 27. *It is appointed unto Men once to Dye, but after this the Judgment.* And this is a Subject of infinite Importance in it self; and so a Subject that calls for your frequent, serious & awful Meditation. And that I may be Instrumental, first, to awaken in my self, then in you, proper tho'ts concerning the Judgment to come, and so quicken and assist us all in our solemn Preparations to stand before the Son of Man, at his appearing and Kingdom, I have tho't it both Seasonable & a Duty, to entertain you with a few Discourses upon the Words now read unto you. And they are found in *the General Epistle of Jude.* This *Jude* was

was one of the twelve Apostles of our LORD, and called *Lebbeus, whose surname was Thaddeus* †. And *Judas the brother of James* *, to distinguish him from *Judas Iscariot, who also was the Traitor.* In the *Inscription* of this Epistle, he modestly styles himself, *Jude the Servant of Jesus Christ, and Brother of James*, i. e. *of James the less.* The Persons to whom the Apostle more immediately wrote, are tho't to have been the Christianized *Jews*, scattered here & there; in the several Provinces of the Roman Empire. And if so; His Design in Writing was evidently to strengthen them in a stedfast Adherence to the Profession of the Christian Faith: *Beloved*, (says he ‡) *when I gave all diligence to write unto you of the common Salvation: it was needful for me to write unto you, and Exhort you, that ye should earnestly contend for the Faith, which was once delivered unto the Saints.* And that he might render his Exhortation the more effectual, he solemnly warns them against *False-Teachers*, who had unawares crept in among them; Teachers, *that had turned the grace of GOD into lasciviousness, and denyed the only Lord GOD, and our Lord Jesus Christ*; and endeavoured by their corrupt Doctrines and Practises, to overthrow the Faith of Christians wherever they came. Who these false-Teachers were, we cannot positively say; tho' there is hardly any question to be made, but they were Apostate Christians, and probably of the Sect of the *Gnosticks*, who, among other damnable Errors, denyed the Divinity of our blessed Saviour. These heretical Teachers, are here solemnly warned against. And to set home the Admonition, the Apostle expressly shews that the pernicious Doctrines they maintained, evidently tended to Destruction. And this he proves by several Instances, of such as had bro't everlasting Ruin upon themselves, by thus abusing the Grace of GOD. And here he Re-minds them, *First*, Of the unbelieving *Jews*, who for their Unbelief, perished in the Wilderness *. *Again*, He instances in the *Faln Angels, who kept not their first estate, but left their own Habitation*, i. e. They abused & forfeited the Grace & Favour of GOD

† *Matth.* 10. 3. * *Luk.* 6. 16. ‡ *Ver.* 13. * *Ver.* 5.

where-

herein they had been gloriouſly diſtinguiſhed: And
refore *He, i. e.* JESUS CHRIST, *hath reſerved them,*
everlaſting Chains under darkneſs unto the Judgment
the great day *. *Once more,* He Inſtances in the Sin-
s of *Sodom* & *Gomorrah,* who *in like-manner, giving*
mſelves over to fornication, and going after ſtrange
h, are ſet forth for an Example, ſuffering the vengeance
eternal Fire †. And then *Finally,* He foretells that
e End of theſe falſe-Teachers would be alike *Tragical.*
ſpeaks of them as *wandering Stars, to whom is re-*
ved the blackneſs of darkneſs for ever ‖. And by theſe
amples the Apoſtle endeavours to antidote the Poiſon
theſe Seducers, and excite us to Perſeverance in the
e Faith of CHRIST. But to return to the words
t Read unto you: They are found in the 6th *Verſe* of
is Epiſtle, where the Apoſtle deſcribes the *Sin* and
niſhment of the faln Angels. Their *Sin* was, that
ey *did not keep their firſt Eſtate, but left their own*
bitation. Their *Puniſhment* is, That for this Reaſon,
ney are *reſerved in everlaſting Chains under darkneſs*
the Judgment of the great Day. In which Deſcrip-
on of Puniſhment we may obſerve, (1.) Who the *In-*
ſter of it is, *He hath reſerved,* &c. *i. e.* JESUS CHRIST,
ſpoken of in the preceeding Verſes) who is conſtitu-
d the ſupream Judge of Angels & Men. (2.) What
e *Puniſhment* it ſelf is, and this is a being *bound in*
erlaſting Chains under darkneſs. (3.) Obſerve the *Time*
hen Vengeance will be executed to the full upon
em: And this will be at the *Judgment of the great*
ay. By the *Judgment of the great Day,* we are to un-
erſtand the *Final Judgment,* wherein Angels & Men
ill be Judged, and their Eternal Eſtate determined.
nd this is called the *Judgment of the great Day,* becauſe
the great & ſolemn Tranſactions & Circumſtances that
all attend it; as we ſhall ſee (GOD willing) in the
bſequent Diſcourſes.

HENCE the Obſervation I would ſpeak to from the
Words is this, *viz.*

* *Ver.* 6. † *Ver.* 7. ‖ *Ver.* 13.

DOCT.

DOCT. THE Day of *Final Judgment*, will be a very *great* & *awful* Day.

BY a *Day of Judgment* I mean, some Time to come wherein all Mankind that ever have been, are, or shall be, together with all the Apostate Angels, shall appear before the Judgment Seat of JESUS CHRIST, and receive their final Doom, or have their everlasting State unalterably Determined by him, to the Glory of Divine Grace, in the everlasting Salvation of the Righteous, and to the Honour of Divine Justice, in the eternal Condemnation of Wicked Men & Devils. This brief Description of the final Judgment is according to the Account which the Scriptures give of this great & solemn Transaction. And this Doctrine of a Judgment to come is one of the main & *fundamental* Articles of the Christian Faith. It is a Point so necessary to be rightly understood, and firmly believed, that no one can be a true Christian, that is either grosly Ignorant, or denys the Truth hereof. For he that doubts whether there will be a Judgment or no, may as well call in question the Being of a GOD: Or if he believes the Existence of a Deity, yet he may question, whether he is under any Obligations to Fear, & Serve, and Obey GOD. For if GOD be so regardless of his own Honour, as never to Reward the Righteous, nor Punish the Wicked, there is but little reason to expect that Men will be any ways concerned for the Honour of GOD. And therefore, when Men have once drank in such a Principle as this, the Consequence will be, They'll give way to all manner of Licentiousness, and suffer no kind of Restraint upon their exorbitant Lusts & Passions. And indeed, all the Irreligion & Wickedness in the World is owing in a great measure, to Mens *Infidelity* in this point. 'Tis true, there are but few such daring Infidels, under the Light of the Gospel, as openly to deny the Doctrine of the *Judgment to come*. The Scripture Light we have for it glares so in the Faces of Men, that the Consciences of most, when the Gospel is Preached, are so far convinced of the Truth hereof, that there is but here & there a bold *Atheist* arrived to that pitch of Wickedness, as plumply to De-

the Doctrine under Conſideration. But however, it appears very evident, from the licentious Manners of the generality of profeſſed Chriſtians, That there are but a few, comparatively, who have a juſt & realizing Belief of this moſt important Truth. Nay, the very Beſt of us don't Live under theſe realizing Apprehenſions & Influences of it, as we ought to do. For if we did, we ſhould doubtleſs Live at another Rate, than we generally do, and be other manner of Perſons, than we ordinarily are, in all holy Converſation & Godlineſs. It appears therefore very neceſſary from hence, That the Truth of this Doctrine be frequently Aſſerted, Explained & Urged upon us: And now that I may treat this Subject in the moſt enlightning & moving Method I can, I ſhall ſpeak diſtinctly to theſe *Two Propoſitions*;

1. *Prop.* THERE will be a *Day of Judgment.*
AND then,
2. *Prop.* THIS *Day of Judgment* will be a very *great* and *awful* Day.

IN ſpeaking to the *Firſt* of theſe Heads, I ſhall give you the *Proofs* of a Judgment to come. And under the *Second* of them, endeavour to open & explain the *Nature*, *Buſineſs* & *Circumſtances* of it, as far as the Scriptures afford Light in the Caſe; and by this Account, the Day of Judgment will appear to be great and awful indeed.

TO proceed then,

PROP. *I.* THERE will be a *Day of Judgment.* This is a moſt ſure & certain Truth in it ſelf. A Truth that admits of as clear & convincing Proof, as any one Article in our *Creed.* I ſhall therefore proceed to name ſome few of the many Arguments that have been produced to prove a Judgment to come. But here I ſhall not be ſo Critical, as nicely to diſtinguiſh between Natural Light, and Scripture Revelation, as many do in this Caſe. For tho' the Light of Nature alone, by a good Improvement of it, ſuggeſts many things, whereby the Doctrine of a future Judgment will be rendered, at leaſt, probable unto us; yet theſe very hints are taken notice of, and Improved

Improved in the holy Oracles of GOD. I shall there-
fore, in prosecuting my Design, promiscuously make u
of Natural & Scripture Light, as they will best answ
my present purpose.

HERE then,

1. THAT there will be a Day of Judgment, may
argued from the Consideration of the *Being* & *Provide*
of GOD. For if there be a GOD, as both Nature a
Scripture joyntly say there is. For as the Apostle o
serves †, *The invisible Things of him, from the Creati*
of the world, are clearly seen, being understood by t
Things that are made, even his eternal Power & G
head. I say, if there be a GOD, it will appear fro
hence, that GOD has an undeniable Right to Judge t
World of Angels & Men; and will certainly do so so
Time or other. For the Account which we have
GOD, is, That he is the Creator & Preserver of all Thing
Rev. 4. 11. *Thou hast created all things, and for thy ple*
sure they are and were created. Heb. 1. 3. —*Upholdi*
all things by the word of his Power. Now if GOD
the Creator & Preserver of all things, he has a natur
Right to Rule & Govern them all: and especially to ru
and govern his reasonable Creatures, *i. e.* He has a Righ
antecedent to our Choice & Consent, to give Laws t
Angels & Men, and to pass Sentence upon them for the
Obedience or Disobedience to his holy Precepts. Hen
the Psalmist calling to the *Heathen* says, in Psal. 100.
Know ye that the Lord he is GOD; *i. e.* (says Dr. *Bate*
"The most glorious Being, and absolute Sovereign, fo
"*it is he that made us and not we our selves.* He fo
"med all Things by his Almighty Goodness, and i
"King by Creation". And then besides, Let us consid
the Nature & Perfections of GOD, and it will farth
appear, That he does now actually Rule & Govern, an
will sooner or later pass Judgment upon all reasonabl
Creatures. For GOD is a GOD of infinite Wisdom
Holiness, Justice & Righteousness. Now, as he is th
only wise GOD, it seems inconsistent with his infinite
Wisdom, to make Creatures capable of Moral Govern-

† *Rom.* 1. 28.

ment

ment, and not to exerciſe ſuch a Government over them: as he is a GOD of infinite Holineſs, He can't but have Sin in the Creature, as it is a Tranſgreſſion of his holy Law, and love Obedience as it is conformable to his bleſſed Will & Commandment; and then as he is a GOD of infinite ſtrict Juſtice & Righteouſneſs, it is meet he ſhould ſome Time or other call Men & Angels to an Account, and render a Reward of Grace to the Good and Obedient, and a Reward of Puniſhment to the Wicked and Diſobedient. Theſe things are neceſſarily inferred from the conſideration of the Being and Perfections of GOD. And if to this, we add the conſideration of the *preſent Diſpenſations of Divine Providence* towards Good & Bad in this World, it will evidently appear, that the Judgment we are ſpeaking of, (at leaſt ſo far as it concerns Men,) is not paſt, but to come. For we find by daily Experience the Truth of that Obſervation, made by the *Wiſe Man* many Ages ago, Eccl. 9. 2. *All things come alike unto all, there is one event to the righteous & to the wicked; to the good, and to the clean, and to the unclean,* &c. The Diſpenſations of Divine Providence are very promiſcuous to the Good & Bad in the preſent State. The Righteous are not always viſibly Rewarded for their Righteouſneſs, nor the Wicked always viſibly Puniſhed for their Wickedneſs here. GOD does, indeed, now & then, to ſhow us what we muſt look for in time to come, manifeſt ſome Tokens of Love & Reſpect to the godly Man, and openly inflict his Vengeance upon the Sinner: but theſe inſtances are comparatively but rare in the World. For how much oftner do we ſee the vileſt of Men ſpending away their Days in outward Eaſe, Plenty & Proſperity, and at laſt Dying without *any Bands in their Death* *. And on the other hand, we many times behold the Godly ſpending their Days in Sorrow & Affliction; as the Pſalmiſt takes notice in Pſal. 34. 19. *Many are the Afflictions of the Righteous.* Nay their Sorrows are oftimes increas'd for Righteouſneſs ſake. Now ſince the Diſpen-

* *Pſal.* 73. 1—8.

ſations

sations of Divine Providence are thus Promiscuous, to the Good & Bad in this Life, This, with the consideration of the Being & Perfections of GOD, afford the strongest Argument for a Judgment to come: For if it appears necessary from the Being & Perfections of GOD that he should some time or other call his reasonable Creatures to a strict Account for their moral Behaviour and render to the Good and Bad according to their Deeds; and if it appears evident from the present Dispensations of Divine Providence, that this Distribution to the Godly and Ungodly, is not made in this Life; then it necessarily follows, that it must and will be in the World to come. *For shall not the Judge of all, do that which is right?* This Argument might have been largely pursued, in the several Branches of it, were it not for the Brevity I design upon this *First* Proposition. But however these hints may serve to shew, that there is a conclusive force & strength in it for a Judgment to come.

Argument 2. THIS Truth may be farther argued from the consideration of the *Nature* & *Betrustments* of Man. If we do but consider what GOD has done for Man, how he has made and furnished him out, and what Talents he has put into his hands, we may form a very strong Argument from hence, for the Truth of a future Judgment. And here, in short, GOD has made Man a reasonable Creature, He has furnished him out with a Rational & Immortal Soul, endowed him with a noble Understanding, Will & various Affections. Hence Man is capable of moral Actions; and accordingly GOD has given him a Rule to walk & act by; *a Law written in his heart*, Rom. 2. 15. By virtue of this, Man has a Capacity to distinguish between moral Good & Evil, and is furnished with Powers to Chuse the Good, and refuse the Evil. I speak now with respect to Man considered chiefly in his Primitive State; and then besides GOD has made Man Lord of this lower World; or rather he has made Man his Steward, to manage the Affairs of it, to the Honour & Glory of the infinite Creator & Preserver of all: and has admirably qualified Man for this Service. And to all these, I may add, GOD has

made

made Man capable of accounting to the Sovereign LORD of all, for his managements here: And a fit Subject for Eternal Rewards & Punishments, according as he proves faithful or false to his Trust. And now who can reasonably suppose, That GOD should thus make, and furnish, and betrust Man, and this for no End at all? As it will be for no valuable End, if Man should at last dye and perish like the bruit Beasts, and never be called to any Reckoning for his Managements in this World. The very Supposition of this, casts the basest Reflection upon GOD, considered as the Ruler & Governour of all things. It reproaches his infinite Wisdom, Goodness, Holiness and Justice, which Perfections GOD designs eminently to glorify in the winding up of all.

BUT to proceed,

Arg. 3. THERE are *indelible Characters* of a Judgment to come, imprinted upon the *Mind* & *Conscience* of every Man. Every human Creature has a Conscience within. And this is a Power essential to the Soul of Man: So that you may as well divest Man of his Understanding & Will, and all the other Powers that constitute the Soul, as divest him of Conscience. Now Conscience, according to the best Accounts that are given of it, is no other than *the Judgment of Man concerning himself, in relation to the Judgment of GOD.* And therefore whenever Conscience is awake, and does it's Office in any Man; let us suppose it be in a *Heathen*, that is entirely destitute of Gospel-Revelation; yet he finds such things as these deeply engraven upon his Mind. (1.) He finds the *Belief* of a GOD imprinted in such Characters that he cannot raze them out. He may, indeed, be greatly ignorant, who the true GOD is; but he cannot be at any loss as to the Truth of a Deity. (2.) He finds an indelible Belief of his own *accountableness* to GOD first or last. And then, (3.) He irresistably *passes Sentence* in and upon himself, in relation to this future Account, he must necessarily give up to GOD the Judge of All; and either Acquits or Condemns himself, and so has his Hopes or Fears excited, according as he conceives the Judgment of GOD will be concerning Him. And agreable to this, is that of the Apostle concerning the

Heathen, Rom. 2. 14,15. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves; which shew the work of the Law written in their hearts, their Conscience also bearing witness, and their tho'ts the mean while accusing or else excusing one another.* And since the Heathen have such strong & indelible Impressions concerning a Judgment to come; There is no question to be made, but Those, who are favoured with Scripture-Revelation, have as deep & lasting Impressions of this Truth upon their Minds & Consciences. And it is both impious & vain, for any one to attempt to raise out such Sentiments as these are. And now, What Reason can be given, why GOD should place such an awful Power in Man, as Conscience is, which can have no Relation but to a future Judgment; and imprint upon it, such a Belief of this Judgment, as can never be worn out; unless there is indeed a Judgment to come? If there is no Judgment, GOD has made & furnished Man with this noble Power, his *Conscience*, in vain; which is highly absurd & blasphemous to imagine.

BUT to conclude here,

Arg. 4. THIS Doctrine of the future Judgment is undeniably evident from express *Scripture-Testimony*. There are more or less Proofs for it, in all parts of the BIBLE. The Doctrine was early revealed unto, and published by the *Patriarchs*. It was so with respect to *Enoch*, one of the Anti-diluvian Fathers, and the *Seventh from Adam*; as we are assured in the 14th & 15th *Verses* of this *Epistle* wherein my Text is. *And Enoch also, the Seventh from Adam, prophesyed of these, saying, Behold, The Lord cometh with ten thousands of his Saints, to execute Judgment upon all*, &c. This coming of the Lord, can be understood of nothing, but of CHRIST's coming to Judgment, at the last Day. And as *Enoch* foretold the Judgment to come, so did holy *Job* in his Day, Job 19 25 *For I know* (says he) *that my Redeemer liveth, and that he shall stand upon the earth at the latter Day.* i. e At the Day of Judgment. Again, This Doctrine is affirmed by *David*, when he foretells what the Doom of the Wicked will then be, Psal. 1. 4. *Therefore the Ungodly*

shall

ſhall not ſtand in the Judgment, i. e. in the Judgment of the great Day, *nor Sinners in the Congregation of the Righteous.* And quickly after, this Day is ſpoken of by *Solomon* the Son of *David*, He fore-warns vain Youth what they muſt expect at that Day. Eccl. 11. 9 *Rejoyce*, &c.— *But know thou that for all theſe things God will bring thee into judgment.* And preſently after he aſſures us all, *That God will bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil*, Eccl 12. 14. And if we paſs along, we ſhall find the ſucceeding Prophets, now & then making reference to a future Judgment, in their Prophetical Diſcourſes: but that of the Prophet *Daniel* is very full and expreſs to this purpoſe, Dan. 12. 2. *And many of them that ſleep in the Duſt of the earth ſhall awake, ſome to everlaſting Life, and ſome to ſhame & everlaſting contempt.* But now, Let us paſs from the *OLD* to the *NEW-TESTAMENT*; and we ſhall find as plentiful & expreſs Teſtimony to the Truth of a Judgment to come, as any one can deſire. CHRIST frequently fore-warned his Hearers of it. And his *Apoſtles* make frequent mention of it in their Epiſtles & Writings: And it would take me more time, than is alotted for the preſent Exerciſe, to turn you to all the places in the New-Teſtament, that ſpeak very expreſly of the Judgment-Day. I ſhall therefore only ſelect ſome few of the multitude that might be named. And I begin with what CHRIST expreſly declares unto us in Matth. 16. 27 *That the Son of man ſhall come in the glory of his Father, with his Angels; and then ſhall he reward, every Man according to his works.* And again, he gives us a very lively Deſcription of that Day in Matth 25. 31. & downwards. *When the Son of Man ſhall come in his glory, and all his holy Angels with him, then ſhall he ſit upon the Throne of his Glory; and before him ſhall be gathered all nations and he ſhall ſeparate them*, &c. *to the End of the Chapter.* Again we find the Apoſtles of our Lord preaching up this Doctrine to their Hearers. So did the Apoſtle Paul in his Diſcourſe to the *Athenians*, Acts 17. 31. *He hath appointed a Day in the which he will judge the world*, &c. After this, he wrote of the ſame Subject to the

Romans, Rom 2. 16. in which he assures them of *a Day in which God shall judge the secrets of men by Jesus Christ*. And when he wrote his Epistle to the *Hebrews* he acquaints them, that it is *appointed unto men once to Dye: but after this the Judgment*, Heb. 9 27. And as the Apostle *Paul* frequently speaks of this Day, so did the Apostle *Peter*, in 2 Pet. 3. 9. *But the Day of the Lord*, *i. e.* The Day of Judgment, *will come as a Thief in the night, in the which the heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the works that are therein shall be burnt up.* And to these I shall add the Testimony of the Apostle *John*. He frequently speaks of the Judgment of the great Day in the *Book of the Revelation*; but I shall mention only Two places among the many. The first is that in Rev. 1. 7. *Behold*, (says the Apostle) *He*, *i. e.* JESUS CHRIST *cometh with Clouds; and every Eye shall see him, and they also which pierced him, and the kindreds of the Earth shall wail because of him.* The other place is in *Chap.* 20. 11. *to the End*, where we find as lively a Description of the last Day, and of the important Affairs of it, as in any one place. *And I saw a great white Throne, and him that sat on it*, &c. Thus we see how frequently, how clearly, and strongly, this Doctrine of a future Judgment, is asserted in the holy Scriptures. Now these Scriptures are the Scriptures of Truth. They are the Word & Testimony of that GOD, who is a GOD of Truth, and cannot Lye; and therefore the Argument we fetch from hence, is an infallible Proof of a Judgment to come, and may be relyed upon.

THUS I have hinted at a few of the many Arguments that may be brought, and I suppose enough to set the Truth of this Doctrine in a clear Light, to every reasonable unprejudiced Person. I shall therefore now conclude with *Two* or *Three* brief Reflections, upon what has been said at this Time.

AND here,

Infer. 1. THIS may serve to detect the Sin & Folly of all such Persons, as are *unconcerned* about a Judgment to come. That there have been, and are, at this Day,

Day, a multitude of ſuch Sinners, is a Truth too evident from our daily Obſervation. For we find, There are ſome, who, with the *Sadduces* of old, utterly deny the Reſurrection of the Body after Death, and by Conſequence they deny the Judgment of the great Day; and pleaſe themſelves with this vain conceit, that if they Live like the Beaſts in the World, they ſhall at laſt Dye like the Beaſts, without any farther Notice of them. Hence they embolden themſelves in Sin, and give a looſe to their unruly Luſts & Deſires, and ſpend their Days in worſe than beaſtly Pleaſures. And beſides theſe, there are others, who tho' they won't, in plain Terms, deny a future Judgment; yet they entertain ſecret Hopes, with the degenerate *Jews* of old, that GOD does not know the Number or heinous Aggravations of their Iniquities: For *they ſeek deep to hide their Counſel from the Lord, and their works are in the dark, and they ſay, who ſeeth us? and who knoweth us?* Iſa. 29. 15. Or at leaſt they flatter themſelves, with vain hopes, That GOD, tho' he knows their Tranſgreſſions; yet will not be ſo Critical, as to bring all their Sins into Judgment againſt them; nor inflict a full Revenge for them. But now, if there be ſuch a Day, as the Day of Judgment approaching; as we may plainly ſee there is, Then *Wo*, nay, ten thouſand Woes to all ſuch Sinners at that Day. For that will be a time of exacteſt Retribution to every one, according to his Deeds in the Body. That great & awful Day is ſet apart for this very End; and therefore all thoſe who plunge themſelves deepeſt in the Guilt of Sin here, and ſhall Dye under this Guilt, will unavoidably drink deepeſt of that Cup of Trembling, which GOD ſhall put into the hands of impenitent Sinners at that Time.

Infer. 2. THIS Doctrine may ſerve to clear up the *Juſtice of GOD*, in the ſeeming *unequal* Diſtributions of Divine Providence towards the Godly & Ungodly, in this World. There are many Perſons, who, when they abſtractly conſider the State of Affairs in this Life, and have not Faith eno' to eye & obſerve a future Judgment, are ready at once to lay the heavy Charge of In-

justice on GOD; and to say with those Sinners of Old, —*The way of the Lord is not equal*, Ezek. 18. 25. Yea, The single consideration of the present Prosperity of the Wicked, and Adversity of the Godly, has many times, proved a Temptation too strong for some of GOD's Children themselves, and made them almost conclude, for a Time, that their Religion was in vain. And no less a Saint than the Psalmist himself, was once ensnared by this means. See Psal. 73. 13. *Verily*, (says he,) *I have cleansed my heart in vain, I have washed my hands in innocency*. Yea he tells us in *Verse* 3*d*, That he was ready to Envy the present Prosperity of the Ungodly. *For I was envious at the foolish* (says he,) *when I saw the Prosperity of the wicked*. But now, such gross Mistakes proceed from the want of a lively Faith to view the Day of CHRIST's appearing to Judge the World. For had we but a lively Prospect of this before our Eyes, we should remain firmly established in the belief of GOD's Justice & Righteousness, notwithstanding the seeming *Inequality* there is in the present Dispensations of Divine Providence towards the Godly & Ungodly. For then we should look upon the present outward Prosperity of the Wicked, but only as a pampering them up against that dreadful Day of Slaughter. And we should look upon the present outward Calamities of the Godly, only as so many necessary Preparatives for that Glory, which shall, at the last Day be revealed in them.

Infer. 3. WE should all hence endeavour, to Live and Act under a *lively Faith* of the *Judgment to come*. We should do all we can to fix & establish our selves in a firm Belief of this Doctrine. And to this purpose, We must frequently Read, & Hear, & Pray, & Meditate on this Subject. And then our next Care must be to Live always under the Influences of such a Faith. We must see to it, that we do nothing but what we may, upon the best grounds, hope to give a good Account of at the last Day. And to this End, it is needful that we make the Word of GOD the only Rule & Standard of all our Thot's, Words & Deeds; and if possible, neither Think, nor Say, nor Do any Thing, at any Time, but what

what we may find Allowance for in the Word of GOD; for this is the Rule, by which we ſhall be tryed at the great Day. For the Apoſtle aſſures us, in Rom. 2. 16. *God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel.* Hence if we take the Word of GOD, for our Guide, and make it the Rule of all our Managements in this World, we ſhall be able to hold up our heads at the laſt Day, and ſtand before the Son of Man, at his appearing. We ſhall *ariſe to everlaſting Life*, while the Wicked ſhall *riſe to ſhame & everlaſting Contempt.* And when *theſe* ſhall hear that doleful and heart breaking Sentence, *Depart from me ye Curſed into everlaſting Fire, prepared for the Devil, and his Angels*, Matth. 25. 41. We ſhall be abſolved & invited to Glory in thoſe raviſhing ſtrains, Matth. 25. 41.—*Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

The Eighth Sermon.

IN my former Diſcourſe I finiſhed the firſt Propoſition under the Doctrine; and proceed now to the Second, *viz.*

PROP. *II.* THE Day of final Judgment will be a *very great & awful Day.* There have been ſeveral Days and Times already, that on the Account of the great and ſolemn Tranſactions of them, or the remarkable Circumſtances attending them, have been termed great and notable Days. Thus when the *LAW* was given at Mount *Sinai*, (the Account of which we have at large in the 19th & 20th Chapters of *Exodus*) it was a great and ſurprizing Day to the *Iſraelites.* The Preparations which they were to make for it were very ſolemn: And when it came it appeared very terrible to them. The lively Deſcription of it, we find recorded in Exod. 19. 16, 17, 18. *And it came to paſs on the third day in the morning, that there were thunders & lightnings, and a thick*

thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses bro't forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. Upon this terrible Appearance, the LORD with an audible Voice, that was heard by all the *Israelites*, at once proclaimed the Law to them, in Ten Words, as we find them recorded in the 20th *Chapter*. And so amazing was the whole Appearance that *Moses* himself, tho' a Man most intimate with GOD, said, *I exceedingly fear & quake*, Heb. 12. 21. After this, there was a very great & remarkable Day in the Time of *Joshua*, when *the Sun & Moon stood still, and hasted not to go down for the space of a whole Day*, as you may see in *Joshua* 10. 14. This was a Day of such Observation, that we read of it in the next Verse, — *There was no Day like that before it, or after it.* And besides these. The Day of the *Jewish Passover*, by reason of the great Solemnity, and weighty Concerns of it, is expressly called a *great Day*. This is the Day that is spoken of in Joh. 7. 37. *In the last Day, that great Day of the Feast; Jesus stood and cryed, saying, If any man thirst*, &c. And not only particular Days; but some other remarkable Times and Seasons, comprehending many natural Days in them, have been called *great Days*, in the holy Scriptures: So was the Time of the dreadful Famine in the Days of the Prophet *Joel*, Chap. 2. 11. —*For the Day of the Lord is great, and very terrible, and who can abide it.* And thus the Day of *Judah's* Captivity is called a great Day. The Prophet *Jeremiah* speaking of it, says, in Chap. 30. 7. *Alas, for that Day is great, so that none is like it: it is even the Time of Jacob's troubles, but he shall be saved out of it.* And the Prophet *Zephaniah* speaking of it says, Chap. 1. 14. *The great Day of the Lord is near, it is near, and hasteth greatly, even the voice of the Day of the LORD; the mighty man shall cry there bitterly.* I shall add but one Instance more; The Time of CHRIST's appearance in the Flesh,

is

is ſpoken of as a *great Day*. So the Prophet *Joel* ſpeaks of it, *Chap.* 2. 28.—32. This Propheſy the Apoſtle *Peter* expreſly applys to the Time of CHRIST's coming in the Fleſh, and ſpeaks of it as fulfilled at the Time. See *Acts* 2. 29. And it was a great Day indeed, if we conſider, the great alterations that were then made by CHRIST in the Worſhip of GOD, and Church Affairs; taking down the *Moſaic* Ceremonies, and enlarging the Church: It was great for the Miracles CHRIST wro't & empowered others to do: It was great for the Reconciliation between GOD & Man; for the conquering of Satan, and caſting him out of his Throne, *&c.* And it was alſo great & terrible, as it quickly proved a Day of Vengeance againſt the *Jews* his obſtinate and implacable Enemies, *and the like.* But now, There were none of theſe Days ſo great & awful, as the Day of final Judgment will be; nor will there be any Day like unto it, till the actual Approach of it. Nay all the great & remarkable Days, that ever have been or will be, in the whole Revolution of Time, from firſt to laſt, are but mere Shadows of the greatneſs & terribleneſs of that Day, when CHRIST ſhall come in the Clouds of Heaven to Judge both the Quick & Dead. This I ſhall endeavour to make out, by entring into a particular Conſideration of the Day of Judgment, in the grand *Affairs* & *Circumſtances* of it.

BUT here before I enter into Particulars, I ſhall briefly obſerve,

THAT it is not poſſible for any Man, in this State of Darkneſs & Imperfection, to form an adequate *Idea*, of the Day of Judgment; much leſs am I able to give you a full & perfect Account of that Day, in the great Buſineſs, and in all the Circumſtances of it. The Scriptures indeed, are as particular in the Deſcription of theſe Things as of any Thing that depends upon Revelation, as this does: But then, as in all matters of divine Revelation, there is ſomething beyond our Comprehenſion at preſent; ſo it is in this Caſe: And therefore, after all we can Read or Hear concerning the Day of Judgment, we ſhall, doubtleſs, have other & juſter Conceptions of it, when we come to ſtand in our Lot at that Day, than it is poſſible for us, by any means, to arrive unto in the preſent

preſent State. But however by attending to the Light which the Scriptures afford in this Caſe, we may come to underſtand as much concerning the future Judgment as is needful for us to know for the preſent: and ſo much as may ſerve to convince us that it will be a great and awful Day indeed; and ſo ſerve to quicken & direct us in our Preparations for it. I ſhall therefore for theſe and the like purpoſes, enter into Particulars under this Propoſition.

AND here, That the Day of Judgment will be very great & awful, will appear if we conſider *Three* Things.

Firſt, IF we conſider ſome few of the *Names* by which it is made known unto us in the holy Scriptures. And here, (1.) It is by way of *Eminence* called, *The Great Day*, in the words of my Text, which Expreſſion is a plain Proof, that the Day will be great in it ſelf; ſo great that no other Day may be compared with it, as I ſaid before. Again, (2.) It is called, *The Day of the Lord*, 2 Pet. 3. 19. *The Day of GOD*, Ver. 12. And *The Great Day of GOD Almighty*, Rev. 16. 14. Theſe Expreſſions are very Emphatical: For ſuch Forms of Speech, were frequently uſed among the *Jews*, to denote the Greatneſs or Eminency of any Thing. As for Inſtance, The *Hoſt*, or the *Army of GOD*, is, oftimes made uſe of to ſignify a great Hoſt or Army; and there are many ſuch kind of Expreſſions in the holy Scripture. Once more, (3.) The laſt Day is frequently called the *Day of Judgment*, or the *Judgment Day*; becauſe Angels & Men ſhall receive their final Sentence at that Time. Again, (4.) This Day of Judgment is ſometimes called, *The Day of CHRIST.—The Day of the Lord Jeſus.—The Revelation of Jeſus Chriſt.—The Day when CHRIST ſhall be revealed from Heaven*, &c. Becauſe JESUS CHRIST will appear as a Judge at that Day and manage all the great & ſolemn Tranſactions of it. Again, (5.) This Day is called, *The Day of Redemption*, Eph. 4. 30. becauſe it will be the Day of compleat and Eternal Redemption to all the Godly. And, (6.) *Laſtly*, It is called, *The Day of Wrath*, and *the great Day of Wrath*, Rom. 2, 5. Rev. 6. 17. Becauſe all the Vials

of Indignation ſhall then be poured out, without mixture, upon all impenitent Sinners. Now all theſe, and ſuch like Expreſſions, by which the Day of Judgment is made known to us, in the holy Scriptures, do, in a various Light, expreſs the Greatneſs & Awfulneſs of that Day. And it wou'd very much illuſtrate this Head, if I ſhould enter into a diſtinct Conſideration of each of theſe Expreſſions. But ſince all that may be ſaid for the Explanation of them, will as properly come into Conſideration under ſome or other of the following Heads, I ſhall paſs them over for the preſent; and proceed to the next Article.

HENCE,

Secondly, IT will appear to be ſo if we conſider the ſolemn *Antecedents* to it. Whenever there has been a great deal ſaid concerning a Day before-hand: When there has been great Preparations made for it, or it has been preceeded by any remarkable Signs or Wonders, as the fore-runners of it; Men's Expectations have generally been raiſed concerning ſuch a Day. They have concluded, it would be a great Day; and have looked for ſomething Extraordinary upon it. Thus when the Law was to be proclaimed from the Top of Mount *Sinai*, the Children of *Iſrael* might juſtly conclude, that it would be a great Day, from the ſolemn Preparations they were commanded to make for it. *Moſes* was directed by GOD, to go unto the People, two Days before the Time, with this ſolemn Meſſage, Exod. 19. 10.—13. *Go unto the People; and ſanctify them to day and to morrow, and let them waſh their cloths, and be ready againſt the third Day: for the third Day the Lord will come down in the ſight of all the people upon mount Sinai*, &c. And when *Moſes* did this Meſſage unto the People, their Expectations (without doubt,) were greatly raiſed concerning that Day; and it fully anſwered in the Event. It was a very awful & remarkable Day indeed unto them And thus when our bleſſed Saviour foretold the many Signs and Wonders, that ſhould preceed the final Deſtruction of *Jeruſalem* & the Temple; as you may ſee in *Matth.* 25. *the former part of the Chapter*. They could expect no other than a great & terrible Day approaching. And when they

ſaw

ſaw the Signs & Wonders foretold coming to paſs, it doubtleſs raiſed their Expectations & Terrors of the approaching Day. And when the Day came, they were not deceived in their Proſpects of it; for all Hiſtorians agree in this, That it was a Day of the greateſt Diſtreſs, Perplexity and Miſery, that ever befel any People in the World. And now let us ſee what may be ſaid to prove the greatneſs of the Day of Judgment from ſuch things as theſe. And here in *Two* particulars.

1. WE are frequently *fore-warned* of the Day of Judgment in the holy Scriptures, and commanded to make the moſt *ſpeedy* and *ſolemn Preparations* for that Time, before it advance. Our Bleſſed Saviour, ſpeaking of that Day, Commands his Diſciples to *Watch*, and be in a *Readineſs* for it, Matth. 24. 42. *Watch therefore, for ye know not what hour your Lord doth come.* And again, Ver. 44. *Therefore be ye alſo ready: for in ſuch an hour as ye think not, the Son of Man cometh.* Theſe two places may, poſſibly, refer nextly to Death, in which CHRIST may be ſaid to come, with reſpect to particular Perſons: but, without doubt, they ultimately refer to the Day of Judgment, which, as to the particular Time, is very uncertain to us; and then beſides, a Preparation for the Day of Death, and a Preparation for the final Judgment are one and the ſame thing. And accordingly our Bleſſed Saviour, in another Evangeliſt, repeats this ſolemn Charge upon his Diſciples, with a direct view to the laſt Judgment. See, Luk. 21. 34, 36. *And take heed to your ſelves, leaſt at any time your hearts be over-charged with ſurfeiting & drunkenneſs, and cares of this Life, and ſo that Day*, ſpeaking of the Day of Judgment, *come upon you unawares.—Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man.* But beſides theſe places, and others parallel to them, in the Evangeliſts, we are commanded to *look for the bleſſed hope and the glorious appearing of the great GOD, and our Saviour Jeſus Chriſt*, Tit. 2. 13. And again, to do a thing that in us lyes, *That the Trial of our Faith, which is much more precious than of Gold that periſheth,* —— mig

e found unto praiſe, & honour, & glory, at the appear-ng of Jeſus Chriſt, 1 Pet 1. 7. And ſo in many other laces to the ſame purpoſe. And in a word, There is carce any one thing more frequently & ſolemnly incul-ated upon us, in the Scriptures, than this of getting nd keeping our ſelves in a Readineſs for Judgment. ow this, as it beſpeaks the greatneſs & awfulneſs of hat Day in general; ſo the very great Concern we ſhall ach of us have in it. For what need is there, of ſo reat Preparations, for that which does either no ways, r but remotely Concern us? It muſt ſurely be ſome-hing that nearly Concerns us, and greatly Concerns us oo, that our Bleſſed Saviour and his Apoſtles do ſo fre-uently and urgently preſs us to get into a readineſs for. nd we ſhould from hence form our Conceptions of the ay of Judgment, as a great & awful Day; and a Day hat will fill us, either with the greateſt Joy or Sorrow, hat we can ever be the Subjects of.

2. THE Day of Judgment will be preceeded with any great & amazing *Signs & Wonders* as the *Fore-run-ers* and the *Evidences* of it's near Approach. That here will be ſuch Signs & Wonders, is clear from the ords of our Saviour, in anſwer to thoſe Enquiries of is Diſciples, Matth. 24. 3. *Tell us when ſhall theſe things e? And what ſhall be the ſign of thy coming, and of the nd of the world?* Our Saviour intermixes his Anſwers o theſe Enquiries. And among the reſt, he ſays in er. 29. *Immediately after the Tribulation of thoſe Days, all the Sun be darkned, and the Moon ſhall not give her ght, and the Stars ſhall fall from heaven, and the powers f the heavens ſhall be ſhaken.* *Mark*, in the place parallel o it ſaith, Chap. 13. 24,25,26. *In thoſe Days after that ribulation, the Sun ſhall be darkned, and the Moon ſhall ot give her light; and the Stars of heaven ſhall fall, and e powers that are in heaven ſhall be ſhaken: And then all they ſee the Son of Man coming in the Clouds with reat Power & Glory.* The Evangeliſt *Luke* is yet more articular in this Article, and ſays, Chap. 21. 25,26,27. *nd there ſhall be Signs in the Sun, and in the Moon, and n the Stars; and upon the Earth diſtreſs of nations, with perplexity*

perplexity, the sea, and the waves roaring: Mens hearts failing them, for fear, and for looking after those things that are coming on the Earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming, &c. Interpreters (as one observes upon the place) are much divided in the sense of these words, whether they should be Interpreted of CHRIST's coming to the last Judgment, and the Signs of that; or concerning the Destruction of *Jerusalem* *. Some think they more immediately respect the one, others think they nextly refer to the other of these remarkable Periods. But I humbly conceive it, seems very evident from these Contexts, that whatever respect they may have to the Destruction of *Jerusalem*, they mainly look to the Day of Judgment, of which that Destruction and the preceeding Signs and Wonders were but a Type or Figure. And the Reasons that incline me to this Opinion, are these Three, (1.) The Disciples ask'd our Saviour to inform them concerning the End of the World, as well as concerning the Destruction of *Jerusalem* †, as I observed before; and these words seem to be a direct Answer to that part of the Question. (2.) There are several Expressions here, that can't so properly be interpreted of any other Time, as of CHRIST's coming to Judgment. Such as, *The Son of Man's coming in the clouds of heaven, with power and great glory.* ——*His coming with his Angels,* ——*with the sound of the Trumpet,* ——*and his gathering his Elect from the four winds*, &c. Which Expressions are the very same that are made use of in other places, where the Day of Judgment is undoubtedly spoken of. And then, (3.) We are assured in other places, That such Signs as are here contained, will preceed the Day of Judgment ‡. And now as to these *Signs* themselves, Interpreters are are also divided in their Judgment concerning them. Some "think that the darkning of the *Sun* & *Moon* here, the "*falling of the Stars*, and the *shaking of the Powers* of "*Heaven*, are to be taken *Metaphorically*, as signifying "only the Change that should be made in the Eccles-

* *Pool's* Annotat. *in loc.* † *Matth.* 24. *begin.* ‡ See 2 *Pet.* 3. 10, 12.

aſtical & Civil State, either of the *Jews*, at the Deſtruction of *Jeruſalem*, or among the Chriſtian Nations towards the End of the World. And it is true, ſuch kind of Expreſſions do often in Scripture ſo ſignify ||. But without doubt, (ſays a learned Expoſitor,) the *literal* ſenſe is not to be excluded, whether we underſtand the Text of the Deſtruction of *Jeruſalem*, or of CHRIST's coming to Judgment. For there were great *Prodigies* ſeen before the Deſtruction of *Jeruſalem*; and doubtleſs will again ſometime before the End of the World: Such as Signs & Wonders in the Heavens over us; great Fires, Earthquakes & Inundations on Earth, And therefore, I may venture to ſay, That whenever we hear of ſuch things, it would be a proper Improvement of them, to make them a means to quicken us in our watchful Preparations for the Day of CHRIST's appearing. And we may from hence infer, to my preſent purpoſe, That the Day of Judgment which is like to be preceeded by ſuch great & amazing Signs & Wonders, will, moſt certainly, be a very great & awful Day. The Deſolation of *Jeruſalem* that was preceeded by ſome ſuch Signs, was a very awful Day indeed, to the Jewiſh Nation: And there will probably be many more for their Number, and the Terror of their appearance, before the Day of Judgment: And therefore that Day is like to be unſpeakably more awful & amazing to the Inhabitants of the World.

BUT then,

Thirdly, THE Day of Judgment will appear to be great & awful, chiefly, from the conſideration of the *ſolemn Circumſtances & Buſineſs* of it. And this being the principal Head I have to Diſcourſe to, I ſhall be the more particular in the conſideration of it.

AND here I ſhall ſay,

§ *I.* THE Greatneſs of the laſt Day will appear, if we conſider in how terrible a manner the *Introduction* of it will be. And here in a word, 'Twill be uſhered in with the utter Diſſolution of the preſent Frame & State of things in this lower World. The Apoſtle *Peter* gives a very particu-

|| *Iſa.* 13. 10. & 24. 23, &c.

lar

lar Account of this matter in 2 *Pet.* 3. ver. 7. 10. & downwards. In the 7th verſe (ſays he) *But the Heavens and the Earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the Day of Judgment & perdition of ungodly men.* And in ver. 10. *But the Day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and the works that are therein ſhall be burnt up.* And therefore the Apoſtle adds in Ver. 11. —*That all theſe things ſhall be diſſolved.* And ſays expreſly in Ver. 13. *That according to the Promiſe of God, we may then look for new heavens, and a new earth, wherein dwelleth righteouſneſs.* By the *Heavens & the Earth which are now*, we are to underſtand the viſible Heavens & Earth. And whereas it is ſaid, That *they are kept in ſtore reſerved unto Fire, againſt the Day of Judgment.* And again, That *the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo, and the works that are therein ſhall be burnt up.* And once more, That *all theſe things ſhall be diſſolved*—. The meaning of theſe Expreſſions in general, is, That this lower World, with all that is in it, ſhall undergo a marvellous & aſtoniſhing Change by Fire, *i. e.* by *material* Fire. For this Deſtruction of the World by Fire at the laſt Day, is here oppos'd to the former Deſtruction of it by Water; as you may ſee by comparing the 5th & 7th *Verſes* of this *Chapter* together. And therefore as the former Deſtruction of the World by Water is *literally* to be underſtood; ſo I can ſee no reaſon to perſwade my ſelf, but that the laſt Deſtruction of it by Fire, is alſo to be underſtood in a *literal* ſenſe. And whereas theſe Heavens & Earth are ſaid to *paſs away* by theſe means, we are to underſtand their "paſſing away, either wholly, ſo as to ceaſe to be; or rather as to their preſent Being & Condition, ſo as to "ceaſe to be what they now are, and to give place to the "*new Heavens, and the new Earth*, ſpoken of in the 13th "*Verſe*. But take the words in which ſenſe you will, it is certain, that the preſent State & Frame of things will be diſſolved by this means. The Kingdoms of the Earth as they now are, will be daſh'd to pieces: The

preſent

preſent Forms of Government by which they are now upheld, will be diſſolved: And an End put to our preſent way of Living in the World, *&c.* And now ſince the Day of Judgment will be uſhered in, or Commence after ſuch a ſolemn & awful manner, it muſt needs appear, from hence, to be a very great & awful Day indeed. Great Changes & Alterations in any State or Kingdom, tho' they don't End in the utter Deſtruction of it, make the Day, wherein ſuch Changes are made, to appear very great & remarkable to all that are concerned in them. How great & aſtoniſhing then muſt the Day of final Judgment appear to be, if we conſider what an univerſal and ſurprizing Change it will bring upon this lower World, not only in *one*, but in *all* the parts of it: Upon all the Men & Beaſts, and upon all the Works on the Earth; yea, and upon the Heavens over our Heads? For we read in, Pſal. 102. 25, 26 *Of old haſt thou laid the foundation of the earth; and the heavens are the works of thy hands. They ſhall periſh, but thou ſhalt endure; yea all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed.* And thus upon the whole, We ſee how great the Day of Judgment appears to be, if we conſider the ſolemn Manner in which it will be introduced, or bro't on.

Again,

§ *II.* THE Day of Judgment will appear to be a great Day if we conſider the vaſt *Length* of the Day, or the *large ſpace* of Time that will probably be taken up in it. I add the word [*probably*] becauſe it is not certain from the holy Scriptures how long Time will be taken up in managing the ſolemn Tranſactions of that Day. Tho' I think we have ſufficient warrant from the Scriptures to ſuppoſe that it will take up a large Compaſs of Time, and much longer than is contained in many of our Years, to manage all the Affairs of that Day, as they are deſcribed unto us. For it is frequently aſſerted, that the Caſe of every one ſhall be particularly Tryed at that Day. And tho' in regard of CHRIST's Omniſcience, he is able particularly to Examine into, Try & Judge the State of every Individual, whether Angel or Man, at one and the ſame Time: and ſo take up no more Time in the

Trial of all, than if there was but one to have a Hearing: Yet since it is also revealed to us, That this Trial of the last Day, will be in such a Publick manner, that the State and Doom of *every One*, shall be known to *All*; the Nature of the Created Understanding, and the manner in which it is informed is such, that if GOD deal with us then according to our Natures, as no doubt he will, it must necessarily take up a large space of Time to give every one a clear & particular Understanding of the State and Condition of all others. And therefore some have tho't, that 'twill probably take up at least the space of a thousand Years, if not a longer Time, for this purpose. But however that may be, I think, There is no question to be made, if we seriously consider what has been hinted, but that 'twill take up many of our Days & Years in the compass or it. And therefore from this Consideration 'twill farther appear that the Day of Judgment will be a great and remarkable Day indeed.

BUT,

§ *III.* IT will more especially appear to be so, if we consider the *great Appearance* there will be at that Time. Any vast Appearance among Men, is wont to render the Day on which it is made great & remarkable with us. Thus, when an Earthly Monarch ascends the Throne, arrayed in the richest Attire, and surrounded with a splendid Retinue, and a numberless Train of Spectators, on all sides, we are wont to account this a great & glorious Appearance: A sight that is worth Travelling many Miles to behold. But the greatest that ever has been, or can be, of this kind, is little in compare with the wonderful Appearance there will be at the last Day.

FOR then,

1. *JESUS CHRIST* will appear in all his Glory. *The Son of Man* (says CHRIST speaking of his own coming to Judgment,) *shall come in his own Glory, and in his Father's*, Luke 9. 26. He styles himself here the *Son of Man*, *partly* to inform us, that his Appearance at the great Day, will be in his *Humane Nature*; and this will appear in the same Glory & Splendour with which it now appears in the third & highest Heaven. And who can tell how great that Glory is? For by the close and inse-

inſeparable Union there is between the Divine & Human Natures in the Perſon of the Son of GOD, there is a Glory imparted to the human Nature of CHRIST, which unſpeakably exceeds the Glory of all the Angels in Heaven. And ſuch will be the admirable Splendor, the human Nature of CHRIST will appear in, at the laſt Day, that it will be diſtinguiſhed among the bright and morning Stars of the upper World; as the Natural Sun is among the Stars in theſe viſible Heavens. And then beſides, tho' JESUS CHRIST will viſibly appear in his human Nature, yet all the Glorys of the Divine Nature will be manifeſted in him at that Time. This is expreſſed in the place now mentioned, by *the Glory of the Father, and his own Glory*. And it is called, *The Glory of the Father*, in part, Becauſe it infinitely exceeds all created Glory; and is a Glory peculiar to the GOD-head; of which the Father is the Fountain. And it is called, *His own Glory*, becauſe this Glory is Eſſential to him, as he is the Son of GOD; for as ſuch, he is one in Eſſence with the Father & Holy Ghoſt; and ſo equal in Glory with them from all Eternity. And who can conceive how great this Glory is. It is Infinite in it ſelf, and exceeds all finite Conception. So great is the Glory in which CHRIST will appear, that the Glory of the brighteſt Angel in Heaven; yea the Glory of all the Angels together, is not a thouſand thouſandth part ſo great in compare with it, as the Light of the ſmalleſt Star is to the noon Day Sun. This will be the Perſonal Glory, in which CHRIST will appear at the laſt Day. And I might have added to this, The Glory that CHRIST will appear in as a Judge at that Time; but this I propoſe to conſider diſtinctly under another Head. And I ſhall only add in this place, That this Perſonal Appearance of CHRIST, were there nothing elſe to be ſeen, at the laſt Day, wou'd alone render that exceeding great & glorious. And indeed, the greatneſs of that Day may be illuſtrated more from the Appearance of CHRIST, than from the Appearance of every Thing elſe, that ſhall be ſeen at that Time. But however we may proceed, tho' in a lower Degree, to illuſtrate the greatneſs of that Day by the Appearance of innumerable others beſides JESUS CHRIST

AND therefore,

2. ALL the *Angels*, both *Good* & *Bad*, ſhall appear at the laſt Day.

1. ALL the *Good* Angels ſhall make their Appearance at that Time. They ſhall *all* attend CHRIST in his Deſcent from Heaven at the Day of Judgment, and be ſeen in theſe lower Regions; and not ſo much as one of the many *Myriads* of them be left behind: For we read in Matth. 25.31. *The Son of Man ſhall come in his Glory, and* all *the holy Angels with him.* And who can tell, how many this *All* contains? We are ſure, there will appear *a thouſand thouſands of them, and ten thouſand times ten thouſands*; See Dan. *Chap.* 7. 10. Yea, more than our Arithmetick can reckon up: for they are expreſly called, —*The innumerable company of Angels* —, Heb. 12. 22. And what a ſplendid & glorious Appearance muſt theſe make? And how great will be the Day of their manifeſtation?

BUT beſides the *Good Angels*,—

2. ALL the *Evil Angels*, ſhall appear at the laſt Day. Theſe are *the Angels that kept not their firſt eſtate, but left their own habitation*, and are ſaid, in the Verſe wherein my Text is, *to be reſerved in everlaſting chains under Darkneſs, unto the Judgment of the great Day.* And therefore when that Day ſhall come, Theſe ſhall all be bro't forth in their Chains, and help to make up the vaſt Aſſembly. And how numerous a part of it will they make? There are doubtleſs an *innumerable Company* of theſe, as well as of the Angels who kept their firſt Eſtate. This ſeems to be evident from the *many* that took Poſſeſſion of the poor *Demoniac*, at one and the ſame Time *. For if a Legion Poſſeſſed one, how many Legions muſt there have been, poſſeſſing & influencing the Wicked in all parts of the Earth?

AND now, How great muſt that Day be, when there will be this vaſt appearance of Angels, both Good and Bad. But theſe alone won't compleat the Appearance: For beſides *all the Angels*, we may obſerve,

* *Mark* 5. 9.

3. THAT

3. THAT *All the Children of Men*, both Good and Bad, who ever *have been*, or *will be*, ſhall be gathered together & and make their ſolemn Appearance at the laſt Day. For the Apoſtle aſſures us, *That we ſhall* all *ſtand before the Judgment-ſeat of Chriſt*, Rom. 14. 10. 'By the *All* here, we are to underſtand not only thoſe to whom the Apoſtle wrote; but *all Mankind*, or the univerſal Progeny of *Adam*, our firſt Parent. And now, who can reckon up the numberleſs Number of *Adam's* Race? And what a vaſt Appearance wou'd theſe alone make? Nay, If we cou'd but at once behold all Mankind that are now alive upon the Earth, how ſhould we be aſtoniſhed at the Proſpect? But what would this ſight be, in compare with the ſight of every Man Woman & Child, that ever has been, or ſhall be, in one innumerable Aſſembly? And yet all theſe together, will make but one, if not the leaſt part of the numberleſs *Myriads*, that will be ſeen together at the laſt Day?

OH how amazingly great then will the whole Appearance be? When CHRIST ſhall be ſeen here in his Glory, and all his holy Angels with him? And when all Men & Devils ſhall ſtand before his awful Tribunal? And how great muſt that Day be, wherein we ſhall have this whole ſurprizing Appearance?

AND now to conclude this Head, Since all Angels and Men, and ſo we among the reſt, muſt make our ſolemn Appearance at the laſt and great Day; Oh, How Careful ſhould we be to do all we can, that ſo *when CHRIST who is our Life ſhall appear*, we may have an happy ſtanding at his right hand, and *appear with him in Glory*.

The Ninth Sermon.

WE are ſtill upon the Conſideration of the ſolemn *Circumſtances* & *Buſineſs* of the Day of Judgment; and propoſe to ſhow from hence, how great & awful that Day will be. And here, we have conſidered already, *I.* In how terrible manner, the *Introduction* of it is like to be. *II.* The great *length of Time*, that will, probably, be taken up in managing the Affairs of it. And, *III.* The amazing *Appearance*, there will be at that Day. And it was made evident, in ſome meaſure, from theſe particulars, That the Day it ſelf will be a great Day indeed. But it will appear much more ſo, by a ſerious Conſideration of what follows.

HENCE,

§ *IV.* THE Day of final Judgment will appear to be very *great* & *awful*, if we conſider the great & important *Work* of it. I obſerved before, That great & ſolemn Tranſactions are wont to render the Days, whereon they are, great & remarkable: For Days & Times have always been more or leſs obſervable among Men, according as the Affairs of them have been. And now, If we form our Conceptions of the Day of Judgment by this Rule, 'twill evidently appear to be the greateſt and moſt *Awful* Day, that ever was or will be. For there never was ſo great Buſineſs engaged in, on any Day, as will be managed at that Time. This will appear at the very firſt Propoſal of this Work unto you.

——WHICH in general is, nothing leſs, than to *Judge the whole World of evil Angels & Men.*

THAT this will be the Work of the laſt Day, and the very Buſineſs for which it is ſet apart, is expreſly revealed to us in the holy Scriptures. We are aſſured in Acts 17 31. That *He*, *i. e.* GOD the Father, *hath appointed*, ordained, or ſeparated, & ſet apart *a Day*, *in the which he will judge the World in righteouſneſs, by that Man whom he hath Ordained.* By the *World* here, we are principally to underſtand, the World of *Mankind.*

But

But it is evident from the *Verſe wherein my Text is*, that the World of *Evil Angels* or *Devils*, are not to be excluded: For here we find, *They are reſerved in everlaſting Chains under Darkneſs, unto the Judgment of this Day.* And 'tis on the account of this ſolemn Buſineſs, of Judging the World, that the laſt Day, is ſo frequently called, the *Judgment Day*, or the *Day of Judgment*, as we find in the holy Scriptures. And therefore, we may learn more, concerning the *Greatneſs* of the laſt Day, from a diſtinct Conſideration of this particular, than from any elſe. And accordingly I propoſe, by the help of GOD, to enlarge in my Meditations upon this Head.

AND here, That I may ſpeak to it ſo, as beſt to anſwer my preſent Deſign, I ſhall obſerve the following Method in it:

1. I ſhall conſider, *by whom*, the great Work & Buſineſs of the *laſt Day* will be managed.
2. WHAT the *particular ſolemn Tranſactions* of that Day will be.

AND then,

3. WHAT the great *End* & *Deſign* of all *is*, or *will* be.

AND in ſpeaking to theſe points, I ſhall keep, as cloſe as I can, to the Revelation of the holy Scriptures, which are the only ſure Rule to direct our Thot's and Meditations concerning the Judgment to come.

HERE then,

Firſt, I ſhall conſider *by whom* the great Work and Buſineſs of the laſt Day will be managed; and from hence make it appear, as I go along, that that Day will be a *great* & *awful Day*: And here in a word, The whole Work & Buſineſs of that Day, will be entirely under the Direction & Management of the LORD JESUS CHRIST. It is He, and he only, will be the *ſupream Judge* of Quick & Dead, of Men & Angels at the great Aſſize. Indeed, The Original Right to Judge the World, is ſeated in the GOD-HEAD. It is GOD, and he alone, who has Created all things. And as Creator, He is the Sovereign over all, and has an unqueſtionable Right, to give Laws to his Creatures, and to exerciſe a moral

Juriſdiction, over ſuch as are capable of moral Government; as Angels & Men are: And by Conſequence he has an undoubted Right, to call his reaſonable Creatures to an Account; and to paſs a final Sentence upon them; and either Reward or Puniſh them, according to their Obedience or Diſobedience to his ſacred Laws. This is a Right *Eſſential* to the GOD-HEAD; and a Right that can never be alienated, or wreſted out of GOD's hands. But however, It is not eſſential to the GOD-HEAD that this Power to Judge the World, ſhould be actually put in Execution by *all*, or *each* of the Perſons in the ſacred Trinity. It is ſufficient, That he who ſhall be the ſupream Judge of the World, at the laſt Day, is, by Nature GOD. And accordingly, we find this great Work devolved upon the SON, who is the Second Perſon in the ever Adorable Trinity: Joh. 5. 22. *For the Father*, who is the firſt Perſon in the GOD-head, and ſo ſaid to be the Fountain of the Deity, *He Judgeth no Man*, "Not (ſays one *) as if he deſcended from the Throne, "and diveſted himſelf of his Supremacy, but he *Judg-* "*eth no Man* immediately; *but hath committed all Judg-* *ment to the Son*, *i. e.* To his only begotten & eternal Son, united to the human Nature. The whole Power of Judging Angels & Men, at the laſt Day, is devolved upon the Son of GOD, in our Nature. And therefore, as it is here ſaid, That *all Judgment is committed to the Son*, which is the Name of his Divine Perſon; ſo this Judgment is elſewhere, ſaid to be committed to the *Man Chriſt Jeſus*. As in the fore-cited, Acts 17. 31. *For he*, *i. e.* GOD the Father, ſpoken of but now, *hath appointed a Day in the which he will Judge the World in righteouſneſs, by* that Man *whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the Dead.* The *Man* here ſpoken of, is the *MAN CHRIST JESUS*, or the Son of GOD in our Nature. And he is here called *Man*, to diſcover, that the Son of GOD will Judge the World in our Nature; or to ſhew that He, whom the Father has appointed Judge of the World at the laſt Day, is both *GOD*

* Dr. *Bates*.

and

and *Man*, in one Perſon. And there are theſe *Two Reaſons*, eſpecially, why this great Work of Judging the World, is devolved upon the LORD JESUS CHRIST,

1. BECAUSE the Son of GOD incarnate, is a *viſible Perſon*, & ſo qualifyed to be a *viſible Judge* of the World. Since Men as well as Angels are to be Judged at the laſt Day, "and the whole Proceſs of Judgment with them, will be for things done in the Body", it ſeems moſt agreable to Reaſon, that the Perſon who is to Judge the World ſhould be a viſible Perſon, or one whom Men are capable to behold with a bodily Eye. And accordingly "GOD who is *inviſible* in his own Nature hath in in-"finite Wiſdom, ordained the laſt Judgment of the World "to be tranſacted by his Son, in the human Nature, which is *viſible* to the Eye of Man, and will, then, be ſeen by every one of us. As the Apoſtle *John* affirms, in Rev. 1. 7. *Behold, he cometh with Clouds; and every eye ſhall ſee him*, &c.

2. THIS Judgment of the World is devolved upon JESUS CHRIST, as *the Reward of his Sufferings*. As JESUS CHRIST is the Son of GOD, He is, indeed, equal to the Father, and has the ſame Original Right He has, to Judge the World: But conſidered as the *Son of Man*, he is inferiour to the Father; and ſo that Power of Judgment which he is veſted withal, was committed to him by *Delegation*; and is (as I ſaid) the proper Reward of his Sufferings. Such were the Sufferings of the Incarnate Son of GOD, that the higheſt Honours, cannot exceed the Merit of his deep & aſtoniſhing Humiliations in them. And therefore this great Office of Judging the World, being the higheſt ſtep of Preferment, the Mediator is advanced to the Dignity to recompenſe his Sufferings for the Elect. This the Apoſtle ſhews in expreſs Terms, in *Philip.* 2. 6, — 11. where ſpeaking of CHRIST he ſays, *Who being in the Form of GOD*, and ſo *Equal* to the Father in Divine Perfections and Glory; *yet made himſelf of no Reputation, and took upon him the Form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and*

and became obedient unto Death, even the Death of the Croſs. But now what is the Reward he receives for theſe Sufferings? Why we have the Anſwer in the following words, ——*Wherefore GOD alſo hath highly exalted him, and given him a Name which is above every Name: That at the Name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth: And that every Tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father.* This Honour CHRIST won't fully receive till he comes to ſit upon the Throne of Judgment at the laſt Day. And then his moſt implacable Enemies, will be forced to confeſs & ſubmit to his Sovereign Authority. Thus we briefly ſee, That the LORD JESUS CHRIST will be the ſupream Judge at the laſt Day; and why it is, the Father has committed all Judgment into his hands. And now that I may illuſtrate the *greatneſs* of the laſt Day from this conſideration of the *Judge*, I ſhall briefly conſider, *What* and *How Great* a Judge, the LORD JESUS CHRIST will then appear to be.

AND in a word, He will appear to be the *greateſt* Judge, and the moſt *accompliſhed* of any, to manage the grand Affairs of the laſt Day. He'l appear, every way qualifyed, to be the ſupream Judge of Angels & Men; and ſo infinitely Adorn that moſt high & awful Station. To make this evident, I ſhall here conſider, what the *Qualifications* of CHRIST, as a Judge, are. But before I ſpeak directly to theſe, I ſhall obſerve in general, what the proper & neceſſary Qualifications of a good Judge are. And there are theſe *Three* comprehenſive ones, which more eſpecially conſtitute ſuch a Judge amongſt Men, *viz.* Wiſdom, Juſtice & Power.

(1.) HE muſt be a Man of *Wiſdom* & *Underſtanding*. He muſt be able to *diſcern Time & Judgment* aright. He muſt be thoroughly acquainted with the Laws of the Place, where he is to execute his Office; and be able to ſay what *is*, or what *is not*, a Breach of them; again, he ſhould be qualified to *ſearch out the Cauſe* that is brought before him; and diſcover, whether it be an Act of Obedience to the Law, or a Tranſgreſſion of it. And then he muſt be able to ſay, what are the proper

Rewards

ewards or Punishments, assigned by the Law, to ch and such Acts of Obedience or Disobedience, nto it. These in short are the things comprehended in *Visdom*, considered as a necessary Qualification of a ood Judge.

AND then,

(2.) SUCH a Judge must be a Man of strict *Justice* nd *Integrity*. He must be one that looks to the Naked erit of the Cause, without any Respect of Persons, nd be no ways *byassed*, neither by Favour, nor Preudice, nor by Bribes nor by any thing else, that has the ast tendency to pervert Judgment: And he must give entence in every Case, and upon every Person that is o't before him, strictly according to the *Rule of Judgent*.

AND then,

(3.) HE must be a Man of *Power* & *Authority*. *i. e.* One, who is not only legally Commissioned to Sit & Act s a Judge; but One, who is able to Support the Digity of the Station, & by his Authority to put the Laws n their due & just Execution. These are the most omprehensive Qualifications of a good Judge; and where ney eminently meet in any Person, who is regularly cald to the Office, we justly esteem such an one, a great a good Judge among Men.

AND now let us see how these Qualifications agree o the LORD JESUS CHRIST, as Judge of the World.

AND here in a word,

HE is *Infinite* in each of these *Qualifications*, *i. e.* He is endowed with Infinite Wisdom & Understanding; with Infinite Justice, & with equal Power. As *JESUS CHRIST* is by Nature *GOD*, all the Perfections of the Divine Nature; both those which we all Communicable, & those which we call Incommunicable belong to him in common with the Father & Holy Spirit. And therefore, as infinite Wisdom, Justice and Power are essential Perfections of the Divine Nature, ney are *essential* to the LORD JESUS CHRIST; and He'l make a most glorious Discovery of all these Perfections, in his Judging the World at the last Day.

HERE

HERE then,

1. WHEN *JESUS CHRIST* shall come to Judge the World He'l discover infinite *Wisdom* & *Understanding* in the Judgment. He'l come furnished with a most glorious & inconceivable *Omniscience*. He is now in the *Bosom of the Father*, and is acquainted with all his glorious Secrets, and can & will, at the last Day, unfold all the Divine Decrees, with respect to Angels & Men. And then besides, He is perfectly acquainted with the whole Will of GOD, & understands his sacred Laws both in their Precepts & Penalties: Yea further, He has a perfect Knowledge of all who are, or ought to be Subject to the Laws of GOD. He knows their Persons, & is acquainted with all their Actions. He has a Casement into the Breast of every Man, & searches the Heart and trys the Reins of the Children of Men; and so is able to discover all the secret Counsels & Contrivances, that have ever been in the Heart of Man. In short, There is no hiding of Counsel from him; no Concealment of any single Thought, Word, or Action from his All-seeing Eye. And hence it is, his Eyes are compared to *a Flame of Fire*, piercing into the innermost Recesses of the Heart, *Rev.* 1. 14. And again, we read concerning him, in Heb. 4. 10. *Neither is there any Creature that is not manifest in his sight: but all things are naked and opened unto the Eyes of him with whom we have to do.* And since he is thus Omniscient, and knows the Persons & Actions of every One; He can also discern the Nature of their Deeds, & easily discover how far they have been agreable, or disagreable to the sacred Laws they were under the Government of: And then assign the proper Rewards or Punishments, that are justly due to every one, according to the Desert of his Deeds. Thus when JESUS CHRIST shall come to Judge the World, He'l appear endowed with Infinite *Understanding*: And hence it is, he is called, *The Ancient of Days*, with whom is Wisdom and Understanding, *Dan.* 7. 9.

AGAIN,

2. HE'L come cloathed with the glorious Robe of Divine *Justice*. He'l appear at the *last Day*, with the Ballance of Justice in his hand, to weigh all the Actions

f every one, that ſhall be brought to the Bar of Judg-ent: And He'l be infinitely ſtrict & impartial in the entence he'l pronounce upon every Individual. He'l earch every one's Cauſe to the bottom, & paſs Judg-ent upon it, according to the Merit or Demerit of it, ithout Reſpect of Perſons; without any Regard to High Low, Rich or Poor, Bond or Free, as Men are accoun-ed in this World. And He'l make no Diſtinction be-ween one & another; but what the righteous & ho-y Law of GOD will make between them. This uſtice of CHRIST, as Judge of the World, was re-reſented to *Daniel* in his Viſion, by his having a Gar-ent as white as Snow. Dan. 7. 9. *I beheld till the hrones were caſt down, and the Ancient of Days did ſit, hoſe Garment was white as ſnow, and the hair of his ead like the pure wool.* By his *Garment* here, we are to nderſtand, the Garment of his Righteouſneſs, in which e will come to Judge the World; and whereas this is aid to be *as white as Snow*, it denotes a ſpotleſs Juſtice, hat is not liable to be tainted with the leaſt ſhew of njuſtice.

AND then,

3. WHEN *JESUS CHRIST* ſhall come to Judge he World, He'l come armed with *infinite* & *irreſiſtable* ower. He'l be able to Act according to his Royal Will nd Pleaſure. He'l cite & bring whom he pleaſes to his remendous Bar; and when he has bro't them there, He'l ſearch out the Merit of their Deeds, & paſs a righ-eous Sentence upon them (as I ſaid but now,) and then He'l ſee to the Execution of it; and none will be able, ither to deliver themſelves, or any elſe, out of his hands. nd hence CHRIST in the Deſcription he gives of him-elf, ſtyles himſelf, *The Almighty*, Rev. 1. 8. *I am Alpha nd Omega, the beginning and the ending, ſaith the Lord, hich is, and which was, and which is to come, the Al-ighty.*

AND thus, upon the whole, we ſee how great & glo-ious a Judge CHRIST will appear to be, when he ſhall ome to Judge the World at the laſt Day. And now, ow wonderfully does this Conſideration illuſtrate the reatneſs of that Day? The very ſight of ſuch a Perſon

as

as CHRIST, at that Time, will greaten the Solemnity of it, and make it appear more Awful than the Appearance of ten Thousand Worlds of Angels & Men cou'd do. And then besides, CHRIST's appearing in the Quality of a Judge, is a plain Proof, That his Appearance at that Time is necessary; and that no less Person is able to manage the Affairs of that Day. How great & awful then must the Day be, that has such weighty and solemn Transactions to be managed, which require the Presence of the Son of GOD in our Nature?

AND thus I have considered, *by Whom*, the Business of the *last Day* will be managed; and how this demonstrates the Greatness of it. And now, before I pass to the next Head, I shall make *One* or *Two* short Reflections upon this of CHRIST's being constituted the supream Judge of all at the last Day.

AND here,

1. IS *JESUS CHRIST* thus constituted the Judge of the World, as the Reward of his Sufferings, we may hence Infer the *Perfection* & the *Virtue* of CHRIST's Sacrifice, The Sacrifice of CHRIST's Sufferings & Death must needs be a most compleat & meritorious Sacrifice: A Sacrifice that has fully answered all the Demands of Divine Justice on the Account of the Elect, or GOD the Father would never have Rewarded him so highly for it, as he has done, both in exalting him now, at his own right hand, in the highest Heavens, and in constituting him Judge of Quick & Dead, at the great Day. And the Apostle proves the Perfection of CHRIST's Sacrifice from the Honour the Father has conferred upon him for the sake of it, Heb. 10. 12, 13, 14. *But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God: From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.* And how should this encourage all such Sinners, as are deeply sensible of their undone State by Nature, and see the utter Insufficiency of their own Righteousness, to answer for them, to fly to the *LORD JESUS CHRIST*, for an Interest in his Righteousness, and to plead the Virtue

of his meritorious Sacrifice for their Pardon & Acceptance with GOD?

2. WILL *JESUS CHRIST* be the ſupream Judge of Quick & Dead at the laſt Day; then our *Safety* at that Time, depends upon our *ſecuring an Intereſt in him.* As we would be able to ſtand before the Son of Man, and hold up our heads with Joy, at his Appearing, we muſt *ſeaſonably* make our Judge our Friend. We muſt preſently accept of him, as our Saviour & Redeemer. We muſt receive him in all his Offices, and cloſe in with him upon his own Terms. If we do not this now, while our Day of Grace, and the Means of Grace laſt with us, CHRIST will look upon us & treat us as his Enemies at the great Day, and ſo Condemn us to eternal Miſery. But on the other hand, If we preſently lay down the Arms of our Rebellion againſt him, and ſubmit to him, as the Prophet, Prieſt & King of our Salvation, He'l place us among the Sheep, at his right Hand, in the great Day; and when we come forth to our Trial, he'l openly acquit us before Angels & Men, and judge us meet to be partakers of the Inheritance of the Saints in Light. Let every one then be perſwaded to fly to the *LORD JESUS CHRIST*, and to *count all Things but loſs for the excellency of the knowledge of Chriſt Jeſus our Lord, —and count them but Dung that we may win Chriſt, and be found in him*, &c. Phil. 8, 9, 10. And then, *When he ſhall appear, we ſhall appear with him in Glory*, Col. 3. 4. But this may ſuffice for the *Firſt* Head, which reſpects *CHRIST* as *Judge* at the laſt Day.

HENCE,

Secondly, I proceed now to conſider the *particular ſolemn Tranſactions* of the laſt Day; and from hence demonſtrate how *Great & Awful* that Day will be.

AND here,

I. THE firſt *ſolemn Tranſaction* of the laſt Day, will be CHRIST's *viſible Deſcent from Heaven*, in great Pomp and Glory; and *ſettling his Throne of Judgment*, here in theſe lower Regions. That *JESUS CHRIST* will viſibly Deſcend from Heaven, in the Morning of the great Day is expreſly declared to us, in 1 Theſ. 4. 16.

The

The Lord himself shall descend from Heaven, &c. *i. e.* From the third & highest Heaven: For that is the place to which he Ascended, after he had accomplished the Work of our Redemption: and the Place *that must receive him till the Restitution of all things.* See *Acts* 3. 21. And therefore, that is the Place from whence he will Descend to Judge the World. See Acts 1. 11. *Ye men of Galilee why stand ye gazing up into Heaven? This same Jesus which is taken up from you into heaven, shall so come, i. e.* from Heaven, *in like manner, as ye have seen him go into Heaven.* And now, as to the Place to which he will Descend, it will be into this lower World. But in what particular part of it, *CHRIST* will erect his Throne of Judgment, is very uncertain. There have indeed, been many Conjectures about it; but no well-grounded Determination. Tho', the *Apostle* seems in general, to settle the Place of it in the *Air*, 1 Thes. 4. 17. *Then we which are alive & remain, shall be caught up together with them in the Clouds to meet the Lord in the Air.* That *meeting the Lord in the Air*, which is here spoken of, seems to intimate, as tho' CHRIST's Throne of Judgment would be fixed in the Air, at some convenient distance from the Earth; and probably one main Reason of this may be, to afford the more advantageous Prospect to them who are to behold *CHRIST* on his Throne of Glory, at that Time. And now, That we may form some suitable Conceptions, concerning the *Greatness* of the last Day, from this solemn Transaction of it; I shall briefly consider the Manner & Circumstances of CHRIST's visible Descent from Heaven, in the End of the World.

AND,

IN *general*, HE'L Descend with inconceivable *Pomp* and *Glory*: or in such a magnificent manner, that no Words or Tho'ts of ours can comprehend.

BUT however, Let me name the several *particulars*, wherein the Scriptures give us some account of the matter; and then let your Imaginations stretch themselves as far as they can, in conceiving the Glory pointed out in them.

AND

AND here,

1. HE will Deſcend, *in his own Glory, and in his Father's Glory.* See *Luk.* 9. 26. Theſe two Expreſſions ſignify one & the ſame Thing: and give us to underſtand that the Glory CHRIST will appear in at the laſt Day, is wholly inconceivable by us, at preſent, and will be no leſs incomprehenſible when we come to have the cleareſt Proſpect of it, at the Day of Judgment. But of this I have ſpoken under another Head, and ſhall ſay no more of it in this place.

2. CHRIST will Deſcend from Heaven with *great Power.* See, *Matth.* 24. 30. and the places parallel to it. This Great Power, may denote the ſpecial Authority, He has received, to execute the Office of a Judge at the laſt Day; and his coming with this Power may denote the Exhibition of his Authority, as Judge of the World. He'l deſcend from on high, with an open Commiſſion in his hand, under the broad Seal of Heaven to Judge the World.

AND then,

3. HE will appear in the *Clouds of Heaven*, Matth. 24. 30. What the particular Nature of theſe Clouds will be, we cannot poſitively ſay; tho', 'tis very likely, they point out, ſome viſible, reſplendent Appearance, that will ſurround the Humane Nature of CHRIST; and this may ſerve as a Chariot of State for Him, to ride down in, from the third Heavens. And it is expreſſed by *Clouds*, becauſe the bright Clouds we many times behold, may be the livlieſt *Emblem* we have, of that glorious Appearance, whatever it be.

AND then,

4. HE will Deſcend from Heaven, with all the *holy Angels*, See *Mark* 8. 38. Theſe ſhall all come down from Heaven with him, and appear in their bright Forms, as a moſt ſplendid Retinue, to wait upon him to the Place of Judgment; and there to Execute his Royal Will and Pleaſure, as he ſhall ſee Reaſon to Command their Service. That this is the great End, why thoſe bleſſed Spirits will appear with CHIRST in all their Glory, at the laſt Day, ſeems very plain from the Viſion, which

Daniel had, of the Judgment, in *Chap.* 7. 9 *Verſe &* *downwards.* In the 9*th* & 10*th Verſes* ſays he *I beheld till the Thrones were caſt down, and the ancient of days did ſit*, &c —— *A fiery ſtream iſſued, and came forth from before him: Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him.* The *thouſand Thouſands* that are ſaid here to *Miniſter* to CHRIST, are the holy Angels; and the miniſtring here ſpoken of, expreſſes the Office, and the End of their appearing with CHRIST.

5. *JESUS CHRIST* ſhall *Deſcend from heaven with a ſhout, with the voice of the Arch-angel, and with the Trump of God*, See 1 *Theſ.* 4. 16. He ſhall Deſcend *with a ſhout.* Whether this Expreſſion is to be underſtood of an *Oral* ſhout from the Mouth of CHRIST, or be only an Expreſſion of his Divine Power, either to Summon the Angels to attend & aſſiſt in the Work of that Day, or to awaken the Dead, is more than we can determine: but there is no queſtion to be made, but 'twill illuſtrate the glorious Manner of CHRIST's ſecond Appearance. And ſo do the following Expreſſions, wherein he is ſaid to *Deſcend with the voice of the Arch-angel, and with the Trump of God.* In another place 'tis ſaid, CHRIST will *ſend his Angels with a great ſound of a Trumpet*, Matth. 24. 31. Whether the Voice & Sound here ſpoken of are to be underſtood in a *literal* or *figurative* ſenſe we cannot poſitively ſay: Tho' ſince there was an *audible* Voice, like to the ſound of a Trumpet, formed by the Angels, who attended at the giving of the Law, at Mount *Sinai*, and this *exceeding loud*; as you may ſee in the forecited, *Exod.* 19. 16. I know not why we may not underſtand theſe Expreſſions, in their more ſimple & literal meaning: but however this be, the Glory of CHRIST's Deſcent is illuſtrated hereby.

AND then,

6. WHEN *CHRIST* ſhall Deſcend into theſe lower Regions, He'l *erect* & *ſeat himſelf on a Throne of Glory*, from whence he will Judge the World. Of this we read in *Matth.* 19 28. What this Throne of Glory will be, is not for us to ſay; becauſe the holy Scriptures are ſilent in this matter. Only we may well ſuppoſe, from the

the Nature of things, that 'twill appear unſpeakably more reſplendent than any earthly Throne ever did; and that CHRIST will appear infinitely more glorious upon it, than any earthly Monarch ever did upon his Throne of fading Glory.

AND thus we ſee, how magnificent the Deſcent of CHRIST from Heaven will be at the laſt Day: and from hence we may juſtly conceive, That the Day it ſelf will be exceeding great & wonderful.

BUT then,

II. THE next great & ſolemn Tranſaction of the laſt Day, will be the *Raiſing of the Dead* out of their Graves. This is ſaid to follow immediately upon CHRIST's viſible Deſcent from Heaven. At leaſt, the Reſurrection of the *Godly* will thus follow upon it. For we read in 1 Theſ. 4. 17. *The Lord himſelf ſhall deſcend from heaven, with a ſhout, with the voice of the Arch-angel, and with the Trump of God, and the Dead in Chriſt ſhall riſe firſt. i. e.* They ſhall ariſe immediately upon CHRIST's Deſcent from Heaven by the Voice of the *Arch-angel*. But how long after this, the Reſurrection of the Wicked will be, or what ſolemn Tranſactions there may be, between the Reſurrection of the Godly & Ungodly, we know not. However this is certain, They ſhall both ariſe at the laſt Day: For it is ſaid in 2 Cor. 5. 10. *We muſt all, i. e.* both Good & Bad *appear before the Judgment ſeat of Chriſt.* And ſince theſe Actions of Raiſing the Dead, both Good and Bad, are, *ſpecifically*, one & the ſame: I ſhall conſider them, as one & the ſame ſolemn Tranſaction; tho' the *Dead in CHRIST*, 'tis likely, will ariſe ſome conſiderable Time before the *Wicked*.

AND here that I may illuſtrate the main Point, in ſpeaking to this Head, I ſhall briefly conſider the following things,

1. I ſhall ſhew, What the *ſubject Matter* of the Reſurrection will be,
2. THE *Manner* in which the Bodies of Men ſhall be raiſed out of their Graves.
3. IN what *Order* they will ariſe.
4. I ſhall conſider the *Extent* of the Reſurrection.

5. THE *Means* or *Instruments* CHRIST will make use of in raising the Dead.

AND,

6. THE *End* of the Resurrection.

THESE particulars I shall but just hint at; especially at some of them.

AND,

§ 1. I shall briefly shew, What the *subject-Matter* of the Resurrection will be. And this will be the *Dead BODYS* of Men, or the Bodys of all such as have dyed, or shall dye. The same Bodys that were deserted by the Soul at Death; and were then laid in the Grave, and given a Prey to the Worms, the same Bodys in all the *Essential* parts of them shall be quickened by the Power of CHRIST, and raised out of their Graves, at the last Day. All the *individuating Particles* that belong to one and the same Body; tho' they were once scattered a great distance each from the other; tho' one part of the Body was perhaps formerly devoured by one sort of Beast, or Bird, or Fish, another by another, as many times it has fallen out: And by this means, the Bodys of many Men have past into a great variety of Changes, and some Parts or Particles been carryed thousands of Miles distance from the rest: I say, notwithstanding this; all the *Individuating Particles*, that are essential to each Body, shall be gathered together at the last Day; and every Part & Member of the Body shall be made up of the *same Particles* that it was formerly Compounded of. The Bones shall be formed again of their proper Particles; The Sinews, Nerves & Tendons of Theirs; and the Flesh of such as belonged to it: And so as to the several Members of the Body; The Head, the Hands & the Feet shall each possess their proper compounding Particles; and no single Member of the Body; no, not so small a one as the Eye, shall want so much as the least Particle that was ever necessary to the Perfection of it: Otherwise, 'tis hard to conceive how holy *Job* cou'd promise to himself, as he did, in Chap. 19. 26, 27. *That tho' after his skin, worms should destroy his body, yet that in his Flesh he should see God, i. e.* See JESUS CHRIST his Redeemer, at

at the laſt Day: *whom he ſhould ſee for himſelf, & his Eyes, i.e.* the very Eyes he then ſaw withal, *ſhould behold, & not another*; *tho' his Reins*, long before that Time, were to be *conſumed within him.* And as the ſeveral Parts and Members of the Body will be made up again, at the laſt Day, of the proper Particles: ſo all the Parts & Members of the Body will be joyned together again, in their proper Order, and make up the ſame *Numerical* Body, that was forſaken by the Soul at Death. And when the Body is thus Compleated, in all the Parts of it, the ſame *ſpiritual* & *immortal Soul* that once dwelt in it, will, as it were, be reinſpired by the Power of CHRIST; and ſo the Body be quickened, and raiſed to Life again.

AND thus we briefly ſee what the *Matter* of the Reſurrection will be, *viz.* the Dead Bodys of Men.

AND now to cloſe this Head with one ſhort Reflection.

USE, IS it as we have heard, That the Dead Bodys of Men will be raiſed at the laſt Day? How then ſhould this Conſideration Arm & Comfort the Children of GOD againſt the *Fears & Terrors of Death.* As Death is an Enemy to Nature, it carrys many Horrors along with it. And the Children of GOD are oftimes full of Diſtreſs at the Proſpect of it. They can't bare to think of a parting Time, between Soul & Body, and of the ſorrowful State of the Body after Death. But it is ſo, That the Body ſhall ariſe again, at the laſt Day, then the Children of GOD have no need to be in great Perplexity about the State of their Bodys after Death; but may chearfully reſign them into the hands of Death, and lay them to reſt in the Grave with comfortable hopes of the Reſurrection. Thus did holy *David*, as you may ſee in Pſal. 16. 4. *Therefore my heart is glad, and my glory rejoyceth: my fleſh alſo ſhall reſt in hope.* And to quicken us to Copy after ſo good an Example, we may Conſider, That when the Bodys of the Saints ſhall ariſe, they will ariſe in a more glorious Manner than ever they did or can arrive to in this ſinful & afflicted State; as we ſhall ſee when we come to conſider the next particular that is to be ſpoken unto.

The Tenth Sermon.

IN my last Discourse I considered the *subject-Matter* of the Resurrection; and said, That it will be the Bodys of Men both Good & Bad.

§ 2. I proceed now to consider the *Manner*, in which the Bodys of Men will arise out of their Graves, at the last Day. By *Manner* here I mean the State & Condition in which the Body shall arise. And here, Tho' in some things there will be a great Agreement between the Bodys of the Righteous & Wicked, in the Resurrection World; yet, in other things, there will be as great Disagreement between them. I shall therefore briefly consider them apart. AND,

(1.) I shall say something concerning the *Bodys of the Righteous*.

AND In *general*, They'l arise after a most *glorious Manner*, and make a most *splendid Appearance* at the Morning of the Resurrection. *Solomon* in all his Glory, Nay, ('tis probable,) *Adam* in Paradice, did not make such a bright appearance, as the Saints will do at the last Day.

TO illustrate this, consider,

1. THE Bodys of the Saints will arise with a *Perfection of Parts & Beauty*. Here it is the Infelicity of many of the Saints, to be either Deficient, Redundant, or Deformed in some of their bodily Members; and they have all of them, (with the rest of Mankind,) lost much of that exquisite Beauty & Majesty that adorned Man at his first Creation. Now all that is wanting to the Saints here, in this respect, will be fully made up to them in the Morning of the Resurrection. All the Redundent or Superfluous Parts, if they ever had any, will be left behind in the Grave: all Deficiencys, or want of any bodily Members, will be supplied; all their Deformities taken away; and every Disorder, that obstructed the regular Use & Exercise of the bodily Organs & Members, will be removed; and every Thing restored to such a State

State of Perfection, as will render the whole moſt Beautiful to behold; and a fit Habitation & Inſtrument for a glorified Soul to dwell in, and to Act by for ever and ever. In a word, There will be ſuch a refulgent Brightneſs ſhed upon the Body, at the Reſurrection, that each glorified Body will ſhine as the Sun in it's greateſt Strength and Luſtre. *They ſhall ſhine*, (ſays *Daniel*, Chap. 12. 3.) *as the brightneſs of the Firmament, and as the Stars for-ever & ever.* And ſays a greater than he, even the Son of GOD, from whoſe infinite Glory this Brightneſs will be reflected, Matth. 13. 43. *Then ſhall the righteous ſhine forth as the Sun, in the Kingdom of their Father.* Hence the Body is ſaid to be *raiſed in Glory*, 1 Cor. 15. 43.

AGAIN,

2. THE Body of the Saints will be *raiſed in Power*: So ſays the Apoſtle, in the *Verſe* now mentioned, 1 Cor. 15. 43. —— *It is ſown in weakneſs, it is raiſed in Power.* *i. e.* "When the Body dyes, it is a frail weak Body, ſubject to innumerable Infirmities, and unable to reſiſt injuries, *&c.* But it ſhall ariſe a ſtrong Body, with quick Senſes, fit for it's proper Services & Enjoyments, and ſubject to no more Weakneſs or Infirmity.

HENCE,

3. THEY will be raiſed *Immortal*, 1 Cor. 15 53. *i. e.* It muſt never more ſubmit to the ſtroke of Death, as here it muſt certainly do. CHRIST will ſhield it everlaſtingly from the Arreſts of that Adverſary. He'l Diſarm Death of it's fatal Inſtruments, and wreſt it's keen and conquering Sword out of it's hands, at the opening of the Graves. In ſhort, He'l wholly deſtroy this Enemy at the Reſurrection, and cauſe his Saints to ſhout the Deſtruction of it. Hence he has given the Saints this Word of Promiſe, that in the Reſurrection World, *there ſhall be no more Death*, Rev. 21. 4.

NAY more than this,

4. THEY ſhall ariſe *Incorruptible*, 1 Cor. 15. 53. Now this, (ſays a learned Expoſitor,) is more than barely to be *Immortal*. For a Body may be *Immortal*, that has the Principles of Mortality remaining in it, by being ſhielded by the ſpecial Power of GOD from the Arreſts of Death: But now when a Body

becomes *Incorruptible*, the very Principles of Mortality and Death, are removed from it: So that nothing in Nature shall be any more able to resolve the Body into it's first Principles again, than it is able to resolve those Principles into their original Nothingness. For it is inconsistent with the Principles of Incorruptibility, that any thing in the Course of Nature, should be subject to Change.

AND then,

3. THEY shall arise *Spiritual* Beings. *It is sown* (says the Apostle,) *a natural body, it is raised a spiritual body*, 1 Cor. 15. 44. The Opposition in this place is not between *Matter* & *Spirit* simply considered; as tho' the Body would lose the proper Qualities of a Body, at the Resurrection: But the Spiritual Body may be opposed to the Natural in these *Two* respects, (1.) In it's *Subsisting* without the use of natural Means such as Meat, Drink, Physick or any thing of a like Nature. Hence we read of those, who would attain to the Resurrection of the Just, That *they shall hunger no more, neither thirst any more*, Rev. 7. 16. And, (2.) In it's *Agility*; or Power to move with speed from one place to another. The Natural Body is dull & heavy in it's Motions, and a Clog to the active Mind in all it's Operations; but the Spiritual Body will be as quick in it's Exercise, as the Soul can wish: and will be able to move (no doubt) either upwards or downwards, to the right hand or to the left, according as the Desires shall tend.

THIS is some brief but imperfect Account, of the true State in which the Bodys of the Saints shall arise out of their Graves at the last Day. And from hence it appears, that they will arise in great Glory, and so help to set off the pompous & splendid Appearance of the great Day.

BUT now,

(2) AS to the *Bodys of the Wicked*; These will arise in a most *Ignominous* State, and make a most *frightful* Appearance at the Day of Judgment. There are several Things, indeed, wherein the Bodys of the Wicked will resemble the Bodys of the Righteous at the great Day. 'Tis probable they will arise in *Perfection*, as to the several

ſeveral Parts & Members of the Body; They will ariſe alſo *Immortal*, as the Saints will do, *i. e.* Their Bodys ſhall never more be reſolved into their firſt Principles, as Death now diſſolves them. Yea, farther, They ſhall be *Incorruptible* too; and ſo no more liable, by any Principles in Nature, to ſuch a deſtructive Change, as Death now brings upon them. And once more, The Bodys of the Wicked ſhall, like the Bodys of the Righteous, be raiſed in *Power*, *i. e.* They ſhall be raiſed with a ſtrength greater than the ſtrength of *Stones*; and their *Fleſh* ſhall be firmer to endure *than Braſs*; alluding to *Job* 6. 12. And withal they ſhall be endowed with the quickeſt and moſt exquiſite Senſes. And laſtly, They ſhall, like the Bodys of the Saints, be *Spiritual*, *i. e.* They ſhall like Spirits ſubſiſt & continue in Being without the uſe of natural Means. Thus far (and for ought we know, in ſome other Inſtances) the raiſed Bodys of the Wicked, will very much reſemble thoſe of the Godly, but then, In ſome other reſpects, there will be a moſt remarkable Difference between them. For, whereas the Bodys of the Saints ſhall ariſe in a moſt glorious Form, and make a moſt ſplendid Appearance at the Day of Judgment, the Bodys of the Wicked will ariſe with all the *Marks* of the Divine Curſe viſible upon them. They ſhall Crawl like loathſome Vermine out of the Duſt of the Earth: And *all the Beauty they ever had, ſhall conſume in the Grave, from their dwelling*, Pſal. 49. 14. And the Terrors of GOD, ſhall appear in their diſtorted Countenances. The Re-union of their Souls to their Bodys, will be attended, with greater Horror, than the ſeparation was attended withal, and will make their Aſpect more meagre & gaſtly to behold, than when the King of Terrors clapt it's Arreſts on them. No afrighted Perſon, in this World, ever lookt a thouſandth part ſo Diſtracted and Unnatural, at the appearance of a doleful Spectre, as the Bodys of the Wicked will appear at the firſt ſight of their enraged Judge. This ſight will, at once, make every Limb to quake, all their Geſtures ſtrange, and their Proſpect doleful: And their Hearts would now burſt with Grief, and their Bodys be diſſolved with Anguiſh, were it not that they'l be fortifyed by their Immortality

mortality, Incorruptibility, their Strength, &c. ſpoken of before, to endure the greateſt Miſery, without the leaſt impair or diſſolution of their Subſtance. And then beſides, as the Bodys of the Saints ſhall ariſe abundantly more Agile & Nimble, than they are in this Life; ſo 'tis very probable, the Bodys of the Wicked ſhall ariſe much more ſluggiſh & heavy; as tho' laden with Chains and clog'd with innumerable Impediments to ſpeedy Motion. And hence we may ſafely conclude with the Prophet *Daniel*, Chap. 12. 2. ——*They ſhall ariſe to everlaſting ſhame and contempt.*

AND thus we, in ſome meaſure, ſee, after what Manner, or in what Form, State & Circumſtances the Bodys both of the Godly & Ungodly will ariſe at the laſt Day. And this was the *Second* Head propoſed, to be ſpoken to under this Article of the Reſurrection. Thoſe that follow I ſhall but juſt touch upon; and ſo paſs on to the next ſolemn Tranſaction of the Great Day.

HENCE,

§ 3. I proceed now to ſhew in what *Order* the Dead will be raiſed at the laſt Day. And here, in general, The Apoſtle obſerves in 1 Cor. 15. 23. —*That every man ſhall ariſe in his own Order, Chriſt the firſt fruits,* who is riſen already, as the Scriptures teſtify of him, *afterward they that are Chriſt's, at his appearing.* This ſuppoſes that the Dead in CHRIST ſhall be raiſed *next* in Order to CHRIST, and that their riſing will be in the Morning of the great Day. *In his own Order* here may have reſpect, either to Time or Dignity, or to both; for in each reſpect, the Righteous will have the Advantage of the Wicked.

(1.) THEY ſhall be raiſed *in Order of Time* before them. *The Dead in Chriſt* (ſays the Apoſtle) *ſhall riſe firſt,* 1 Theſ. 4. 16. Whether there will be any difference in this reſpect among the Righteous, and ſome ariſe before the reſt, (as ſome of great Name have conjectured, that all the *Martyrs* will riſe & reign with CHRIST ſome conſiderable Time, before the reſt of their Brethren in CHRIST will ariſe,) is a Queſtion, I ſhall not pretend poſitively to give any Anſwer unto. Only I would obſerve, That in thoſe places where the *Corporal* Reſurrection

ſtion of the Righteous is unqueſtionably ſpoken of, s in the places but now mentioned) there is not the ſt hint of any ones ariſing before another; but they m to intimate, that they will all ariſe at one & the ne Time. And all that we can gather of certainty m them, in this reſpect, is, That the *Dead in CHRIST* ll ariſe before the Wicked.

AND then,

2.) THE Righteous ſhall be raiſed in *Order of Dig-*, before the Wicked. They ſhall ariſe & appear in ir Dignity, and be veſted with all the Privileges of the ns of GOD. While the Wicked ſhall ariſe Enemies GOD, and be Priſoners in Chains, with the Marks of Divine Curſe upon them; as I ſaid before. And is is the Order in which the Dead will be raiſed at the Day.

§ 4. I proceed now to conſider the *Extent* of the ſurrection. And here this Reſurrection of the Dead, l be extended to *All Mankind*, that have Dyed, or l Dye; from *Adam* the firſt Man that ever was, to laſt Perſon that ſhall ſubmit to the Arreſts of Death. nce the Apoſtle *Paul* obſerves in 1 Cor. 5. 10. *That muſt all appear before the Judgment ſeat of Chriſt.* d agreable to him, ſays the Apoſtle *John*, ſpeaking of Viſion of the laſt Judgment, Rev. 20. 12. *And I ſaw Dead, ſmall & great ſtand before God.* By the *All*, t is ſpoken of in one of theſe places, and by the *ll & great* mentioned in the other, we are to under- nd univerſal Mankind, or the whole Progeny of *Adam*, thout any Exception. Every Man, Woman & Child, ether High or Low, Rich or Poor, Bond or Free, ether they have Dyed in any former, or in the preſent e; or ſhall Dye in any Age to come, either in this, or other part of the World: It is all one, They muſt ariſe from the ſeveral places where Death has or ſhall ge them, and appear before the Judgment Seat of RIST. For the Favourite Apoſtle, in his fore-cited ion of the laſt Day, Rev. 20. 13. *Saw the Sea give up Dead which were in it: and Death & Hell, i. e.* The ve, *delivered up their Dead*, all the Dead *which were*

in

in them. And thus we ſee of what Extent the Reſurrection will be. And this leads me now to conſider,

§ 5. THE *Means* or *Inſtruments*, CHRIST will make uſe of, in raiſing the Dead. And here, He will raiſe the Dead, by *a word of Almighty Power*; like to that at the Creation, *Let there be Light, and there was Light*, Gen. 1. 3. So here CHRIST will ſay, *Let the Dead ariſe, and they will ariſe.* And 'tis very probable that He will make uſe of an Oral, articulate Voice, for this End. It was by ſuch a Voice, that he raiſed *Lazarus* out of the Grave, after he had been Dead, Joh. 11. 43. *And when he had ſpoken thus, he cryed with a loud Voice*, a Voice that was heard by all the by-ſtanders, *Lazarus come forth.* And agreably, we are aſſured by our Saviour himſelf in Joh. 5. 28, 19. *That the hour is coming, in the which all that are in their Graves, ſhall hear his Voice, and ſhall come forth*, &c. His Voice will be attended with Almighty Power, and ſpeak the diſſolved Body into its proper Form, and Life in a moment: And it is not unlikely, that the *ſhout* ſpoken of in the forementioned 1 *Theſ.* 4. 16. will be the Voice at which the Dead in CHRIST ſhall awake & ariſe out of their Graves. And that CHRIST will utter another ſuch *Shout*, at which all the Wicked ſhall ariſe in their proper Time & Order. But how far CHRIST will make uſe of the Miniſtry of Angels, and in particular of, *the Voice of the Arch-angel*, in the place now mentioned, (if he be one different from CHRIST himſelf; for ſome queſtion whether he is or no: but ſuppoſing he is, How far CHRIST may improve this Voice as a Means or Inſtrument in raiſing the Dead; or whether it ſhould be uttered for any other ſpecial End) is a ſecret (I think) we muſt leave till the Time it ſelf diſcover the Truth unto us. However this is certain, The *Miniſtry of Angels* will be made uſe of, not in the very Act of raiſing the Dead; yet in gathering them together from the ſeveral parts of the Earth where they ſhall ariſe, and in bringing them to the Judgment Seat of CHRIST; as we ſhall preſently hear. And this brings me now to the laſt particular, under this Head of the Reſurrection; and this is,

§ 6. T

§ 6. TO ſay what the *ſpecial End* of the Reſurrection & will be. And here this is, *That all Mankind may be ought to the Judgment of the great Day*, every one in is own proper & entire Perſon. Without this Reſurction, none but the Souls of Men, *i. e.* One part, and ot their whole Perſons, cou'd be bro't to the Bar of HRIST: But by the Reſurrection of the Body, and it's e-union to the Soul, the Perſon is entire & compleat; d ſo is capable of Perſonal Appearance, when the Man all be called forth unto Judgment. And ſince the hings we ſhall then be Judged for, will be the things, at are now done in the Body, it is but reaſonable and ſt, that both Soul & Body ſhould ſhare together in the ewards or Puniſhments, that ſhall be diſtributed, for e Good or Evil that was Tranſacted by them in a State Union.

AND thus I have with as much *Brevity* as I well uld, paſt thro' the conſideration of the *Second* ſolemn ranſaction of the laſt Day, *viz.* the *Reſurrection of the ead.* But before I diſmiſs this Head, I ſhall juſt hint one thing more, that is *Coincident* with it, and that ſcarce to be diſtinguiſhed from it. And this is the onderful & glorious *Change*, that ſhall ſuddenly paſs up- all the *Righteous* who ſhall be found Alive, at the oming of CHRIST. That there will be many ſuch, e are aſſured from the holy Scriptures of Truth. And at theſe ſhall not *Dye*, (as Death ſignifys a ſeparation f Soul & Body) but paſs under an *immediate Change*, at is equivalent to Death, is alſo confirmed unto us the bleſſed Apoſtle *Paul*, 1 Cor. 15. 51, 52. *Behold, ſhew you a myſtery: we ſhall not all ſleep, i. e.* we ſhall ot all Dye, *but we ſhall be changed in a moment, in the winkling of an Eye, at the laſt Trump, (for the Trumpet all ſound) and the Dead ſhall be raiſed incorruptible, and e, i. e.* the Saints that ſhall be found Alive upon the arth, *ſhall be Changed.* This Change will (doubtleſs) e effected by the very ſame Voice & Power of CHRIST, at ſhall raiſe the Dead in CHRIST, and it will be a hange (as I ſaid,) equivalent to the Death & Reſurction of the reſt of the Godly. For, by this means, ey will inſtantly be delivered from all the miſerable Effects

Effects of Sin & Mortality, and their Bodys will be every way like the raised Bodys of the Saints, powerful, glorious, immortal, incorruptible & spiritual, and so fitted in a moment, to joyn the general Assembly of the first-Born. But now, What will become of the Wicked, that shall be found upon Earth, at this Juncture *i. e.* between the Change of the Godly, and the Resurrection of the Wicked, among whom they must have their standing, if they are not instantly Converted, and so Changed with the Godly, which to me seems improbable; whether they shall be struck Dead in a moment, at the Glory of CHRIST's Appearing; or fly, with Horrour from it, into some other parts of the Earth, till Death seizes upon them; or, How else it may be, I think the Scriptures do not unfold the Mystery to us. And therefore to pretend to solve the Question, wou'd be to be Wise above what is written.

AND now upon the whole, How great & awful must that Day appear to be, wherein there will be such a great and solemn Transaction, as this of raising the Dead? And how should it greaten our apprehensions concerning it? And this is part of the Improvement we should make of so solemn a Meditation as this has been. But besides this I shall make Two more short *Reflections* upon this Head of the Resurrection; and so pass on to the next Article.

AND,

Infer. 1. IS it so, That CHRIST shall raise the Dead by his *own Power* & *Authority*; This then affords us a strong Proof of the *GOD HEAD* of CHRIST. The Resurrection of the Dead, is no less an Act of Divine Power, than the first Formation of Man out of the Dust of the Earth: for Death dissolves the Bodys of Men into their first Principles. They were form'd out of the Dust, and there is no created Understanding or Power, that can distinguish & unite the scattered Particles of all such as have Dyed; and therefore, since the Lord JESUS CHRIST can, and will do this by his own *Knowledge* & *Power* at the last Day, he must be more than a meer Creature, *i. e. He must be GOD over all blessed for ever.* And we should now Confess him as such, and Chuse him for our GOD, and Saviour, and Portion for ever.

AND

AND then,

Infer. 2. MUST all the Dead be raiſed at the laſt Day, How *Joyful* then ſhould the Thot's of it be to the Righteous, and how *Terrible* the Apprehenſions of it to the Wicked. Shall all the Bodys of the Saints be raiſed at the great Day, How then ſhould the Children of GOD look, & long, and wait for that Day, as the Day, of compleat Redemption? And how ſhould it reconcile them to the Thoughts of Death, which is only a putting their Bodys to Bed, and laying them down to ſleep, in order to their awaking & ariſing in a State of unſpeakably more Health, Refreſhment & Glory, than ever they have had the Experience of, in this ſinful & evil World. But then, Muſt the Bodys of the Wicked be raiſed alſo: This affords as *doleful* a Proſpect to the Wicked; for they will *ariſe to ſhame and everlaſting contempt*; and ſo appear in a more dreadful Condition, than any diſtorted, or pained Body was ever in, in this World. You therefore, that are yet in your Sins, ſhould ſeriouſly reflect upon what has been ſaid, and improve the Conſideration of it as a Means to awaken you out of your preſent Security; and to put you upon ſpeedy & diligent Preparations for the Judgment to come; that ſo you may ariſe *with*, and ſtand *in*, the Aſſembly of the Juſt at that Day.

AND this may ſuffice for the *Second* ſolemn Tranſaction of the laſt Day; which very much illuſtrates the greatneſs & awfulneſs of it.

I ſhall therefore now proceed to the next ſolemn Tranſaction of it; and this will be,

III. CHRIST's *gathering together* all that muſt paſs the Tryal of the great Day, to his awful & tremendous Bar. I obſerved before, That when CHRIST ſhall viſibly Deſcend from Heaven, to Judge the World, He'l erect & ſeat himſelf upon a Throne of Glory high and lifted up. And when he has ſo done, as he ſhall raiſe the Dead out of their Graves, by the word of his Power, He'l Command them all into his glorious Preſence, in order to their Tryal. Of this univerſal Appearing in the Preſence of CHRIST, we frequently read in the holy Scriptures. Thus, particularly, in Matth. 25. 31, 32.

When

When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, &c. And agreably the Apostle *Paul* observes, in Rom. 14. 10. *That we must all appear before the Judgment seat of Christ.* And the Apostle *John* says, speaking of his fore-cited Vision, Rev 20. 11. 12. *And I saw a great white Throne*,, which is an Emblem of CHRIST's infinite Power & Purity, I saw this (says he) *and him that sat on it, from whose face the Earth and the Heaven fled away, and there was found no place for them. And I saw the Dead small & great stand before God*, &c. Their standing here, before the Judgment Seat of CHRIST, and before GOD, supposes the gathering of all Mankind before the Throne of CHRIST's Glory: as is said in the Place but now mentioned. Now in this great Transaction of gathering all together, before the Judgment Seat of CHRIST; CHRIST will take upon him the State and Grandeur of an absolute supream Judge. He'l have all the bright & glorious Angels, that shall descend with him from Heaven, surrounding his Throne of Judgment, and waiting upon him to execute his royal Pleasure. And accordingly, He'l employ them all, as *ministring Spirits*, to gather all Mankind, as he shall raise them out of their Graves, before his enlightned Tribunal.

AND here we may briefly consider Two things, 1. The Action of gathering all Mankind together before the Judgment Seat of CHRIST. And, 2. The Order that will be observed in placing of them.

(1.) I shall briefly consider the *Action* of the Angels, in gathering all Mankind before the Judgment-Seat of CHRIST.

AND,

1. CHRIST will *Command his holy Angels*, and, in Obedience to this Command, *they will gather all his Elect*, into one Body before him; See Matth. 24. 31. *And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from one end of Heaven to the other.*

And

And accordingly, Thoſe glorious Spirits will diſperſe themſelves into all parts of the Earth & Sea where the Duſt of the Saints has been ſcattered, and as ſoon as ever the Saints ſhall be quickened by the Voice of CHRIST, the *Angels* will meet them at their Graves mouths, and conduct them in a moſt glorious & ſolemn manner into the Preſence of CHRIST, who will be their Judge and their Saviour. How great & glorious then ſhould the laſt Day appear in the Eyes of all true Believers? The Day of their Death was a glorious Day unto them, and much better than the Day of their Birth, becauſe at that time the holy Angels conducted their Souls into *Abraham's* Boſom; but much more glorious and bleſſed will that Day be, when the ſame Guard of bright Angels ſhall conduct both Soul & Body into the immediate Preſence of their Dear Lord & Saviour.

2. CHRIST will Command his Angels to *gather all the Wicked* before his Judgment Seat. This is not indeed, that I know of, mentioned in expreſs Terms, in the holy Scriptures; but it is rationally inferred from the Office of the holy Angels. They'l be miniſtring Spirits to CHRIST (as I ſaid,) in the great Day. And part of their Miniſtry will be to bring all into the Preſence of CHRIST, that are to be Tryed, at his awful Bar. And accordingly, the Angels will not only Conduct the Godly into it (as I ſaid before) but when CHRIST ſhall awaken the dead Bodys of the Wicked, They'l attend at the mouth of their Graves, in all parts of the Earth, and as ſoon as they ariſe, lay hold on, and dragg them into the Preſence of their enraged Judge. This will be the Action of the holy Angels in gathering all Mankind together, before the Judgment Seat of CHRIST.

AND now,

(2.) I ſhall briefly obſerve the *Order*, in which *they'l* place the Godly and Ungodly before the Tribunal of CHRIST. And here this matter is plainly revealed unto us in Matth. 25. 32, 33. *And before him ſhall be gathered all Nations*, i. e. by the Miniſtry of his Angels (as I ſaid but now,) *and he ſhall ſeparate them one from another*, i. e. by the ſame Miniſtry of the holy Angels, *as a ſhepherd*

divideth his sheep from the goats ; and he shall set the sheep on his right hand, but the goats on the left. This Action of separating the one from the other, will, probably, be comprehended in the Action of bringing the one and the other before the Judgment Seat of CHRIST: And may denote thus much, That when the Angels shall bring the Righteous before CHRIST, they will assemble and place them in a distinct Body by themselves: And these two different places, are here called, the one the *right hand*, and the other the *left hand* of CHRIST. By the *Right hand* of CHRIST, where they will place the Godly, we are, doubtless, to understand a place of *Honour* & *Dignity:* The Right Hand being such a place among Men: And 'tis probable, this place may *literally* be at the Right Hand of CHRIST; and at some distance from the Earth, in the *Air*, whither the Saints will ascend to meet the Lord; as we have observed once and again. And as by the Right Hand of CHRIST a place of Honour & Dignity is intended: So by the *Left Hand* of CHRIST, where the Wicked shall be placed, we may understand, a place in which the Wicked will appear with *Ignominy* & *Contempt* upon them: And this doubtless, will be upon the Earth; and very probably at the Left Hand of CHRIST, in the most strict & literal sense of the Words. And if so, this separating the Godly from the Ungodly, and placing one at the Right Hand of CHRIST, and the other at his Left Hand, will be a plain Indication to one & another, How they are like to fare when their particular Cases shall be tryed: For no one that shall be found at the Right Hand of CHRIST, shall be condemned at the last Day; nor any one that shall be found at his Left Hand be acquitted.

BUT this may suffice for the *Third* solemn Transaction of the last Day, *viz.* CHRIST's *gathering all Mankind before his Judgment seat:* And this very considerably Illustrates the Greatness & Solemnity of that Day: and should make each of us to entertain most serious & solemn Tho'ts concerning our own appearing at the Tribunal of JESUS CHRIST at that Time. Such Thoughts as may quicken & influence us (by the Grace

of GOD,) in our Preparations to appear before the Son of Man at his appearing.

BUT to paſs on to the next ſolemn Tranſaction of the laſt Day:

IV. AS ſoon as ever the Judgment ſhall be thus ſet, CHRIST ſeated upon his Throne, and all Mankind bro't into his Preſence, The next thing that is ſpoken of, is the *opening the Books.* Rev. 20. 12. *And I ſaw,* (ſays the Apoſtle) *the dead ſmall & great, ſtand before God: and the books were opened.* The *opening the Books* in this place, and ſo in *Dan.* 7. 10. where the ſame Expreſſion is uſed, and upon the like occaſion, is, doubtleſs, a *metaphorical* Expreſſion; for it is not likely there will be any material Books, or ſuch Things as we now call Books opened at the Day of Judgment; nor will there be any occaſion for them. And therefore the Expreſſion is borrowed from *Courts of human Judicature,* in which, ſuch Books as contain the Laws & Records of Court, are wont to be opened at Aſſizes, and made the Rule of the Judges Proceedure.

AND now that I may give you the cleareſt Conceptions I can of the meaning of this Expreſſion, I ſhall endeavour to ſhow, 1. What may here be intended by the *Books* that ſhall be opened. And, 2. What is meant by the *opening* of them.

1. I ſhall briefly ſhew what may be intended by the *Books* that ſhall be opened at the great Day. And here, by theſe Books may be intended, (1.) The *Book of GOD's Law*; both that which we call the Law of *Nature,* which is written upon the Hearts of all Mankind; yea, upon the Hearts of the very Heathen, *Rom.* 2. 14, 15 and the Law of *Faith,* or of Divine Revelation, and this is contained and made known unto us in & by thoſe which we call the Holy Scriptures of Truth. And then, (2.) Another of theſe *Books* is, the Book of Divine *Omniſcience.* And, (3.) Another of them is the *Book of Memory* and *Conſcience.* The *firſt* of theſe, *viz.* The Book of GOD's Law, contains all the Rules of Men's Actions in this World; and ſo will be the Rule of our Tryal at the great Day: In the *two laſt* of them, *viz.* The Book of Divine

Omniscience on GOD's part, and the Book of Conscience and Memory on Man's part, are recorded all the Actions of every Man, with all the Circumstances that have attended them, whether they have been Good or Evil. But besides these *Three* Books, there is another spoken of that will be opened at the Day of Judgment. And this is, (4.) *The Book of Life.* See the fore-mentioned, Rev. 20. 12. *And I saw,—— and the Books were opened, and another Book was opened, which is the Book of Life.* Now this is the Book of GOD's *Decrees*, called here the Book of Life, because the Names of all the *Elect*, are as it were, written in it at their full length in indelible Characters. These are the Books that will be opened at the last Day, and according to which the Process of the Judgment will be directed & concluded.

AND now,

2. I shall as briefly show, What may be intended by *Opening these Books*, at the Day of Judgment. And in a word, By the opening of them, we may understand the clear Discovery that will be made in the Day of Judgment to Angels & Men, of such things as were contained in these Books. At present these Books are in a great measure closed & sealed, with respect to our Knowledge of them: and some of them are so with respect to the Knowledge of the blessed Angels themselves, at present. But at the great Day, all these Books will be opened. *i. e.* There will be the cleerest possible Discovery made to *Angels* & *Men* of all such Things, as are contained in them; and that are now concealed from our Understandings. The Book of GOD's *Law* will then be opened; and we shall see & understand all those *Mysteries* contained in it, which no Man by any Pains or Study, can unriddle in the present Life. Again, The Book of *Divine Omniscience* will be opened, and we shall see all our own Actions, and the Actions of every one else fairly Transcribed in it. The Book of *Conscience* & *Memory* will also be opened: And here we shall find a *large* and exact Register of all that we ever Tho't, Said, or Did, with all the particular Circumstances, that attended each one of them; thousands of which have wholly slipt our Memory for the present, and will probably never come into

into Mind till the laſt Day; and then they'l all come freſh to Remembrance, as tho' they were tranſacted but this very Day or Hour. And the Conſcience of every one; of the Sinner, as well as of the Saint, being thro'ly awakened, at that Day; we ſhall be able clearly to read in it of what Kind our Actions have been; whether Good or Bad; whether agreable or diſagreable to that Law of GOD, which will be the Rule of our Tryal. And finally, That Book which is the greateſt Secret to Men & Angels at preſent, *viz.* The *Book of Divine Decrees*, will then be opened and the Contents of it made known to us by JESUS CHRIST; at leaſt ſo far as relates to the Church of GOD. And we ſhall all be able to ſee whoſe Names are written in the Lambs Book of Life, and whoſe not. And ſo, whether our own Names in particular, which many fruitleſly & preſumptuouſly enquire after, in this World, are written in it, or no.

AND now upon the whole, When the Judgment ſhall be thus ſet, and the Books thus opened, the *next* and the moſt awful Tranſaction of the great Day will be *the Judging of all both Good & Bad, according to the Things that are written in theſe Books.* But I muſt neceſſarily defer the Conſideration of this till GOD graciouſly pleaſe to grant ſome farther Opportunity for it. I ſhall therefore now conclude with a ſhort *Reflection* or two upon this laſt Head.

AND here,

1. WE hence infer, That the Day of Judgment will be a Day of *great & marvellous Diſcovery* indeed. There will be no other Day like it upon this Accounr.

AND then,

2. THIS conſideration ſhould be improved by us, as *a mighty guard againſt Sin*, and *a ſpur to Duty*. Many Men take Encouragement to Sin from the Opportunity they have to Commit Sin with *Secrecy*. And here they Commit ſuch Sins, as they are aſhamed & bluſh that the World ſhould know any thing of But are all theſe Sins recorded in the Books of Divine Omniſciency, of Conſcience & Memory? And will they be opened at the great Day? Such Sinners then ſhould be aſhamed,

and Afraid to Commit those Sins in Secret, they are afraid the World should know of. And we should all of us be excited, from the consideration hereof, to do such things as will appear to our Honour, at the opening of the Books; and then shall we be able to stand the Tryal of the great Day; and so be acquitted by our Judge, when Wicked Men & Devils shall be condemned by him to Eternal Misery.

The Eleventh Sermon.

I AM still upon the Consideration of the great and solemn *Transactions* of the *Last Day*: And here I have distinctly considered several Things already; As, *I.* CHRIST's *visible Descent from Heaven*, at that Time, in great Pomp & Glory. *II.* His *Raising the Dead* out of their Graves. *III.* His *gathering together All Mankind*, before his awful tremendous Bar. *IV.* His *opening the Books*, out of which all are to be Judged. Thus far I proceeded in my last Discourse.

AND now I go on to say,

V. CHRIST will *Judge every one, at the last Day, according to his Works.* This is plainly revealed to us in Rev. 20. 12. — *And the Dead were Judged out of those things which were written in the Books, according to their Works.* And so in the next *Verse* we read, — *And they were Judged every Man according to their Works.* Now this Act of Judging the World will be the most awful and solemn Transaction of the last Day. Nay 'tis the immediate End for which that Day is so solemnly set apart. And this is the Reason, for which it is so frequently called, *the Judgment Day*, or, *the Day of Judgment*, and the like. I shall therefore take leave to enlarge a while, upon this Head: And I hope my Meditations upon it, may, by

by the Grace of GOD, prove Inſtrumental to quicken us all, in our Preparations, to give up our laſt Account to the Judge of Quick & Dead.

HERE then, in ſpeaking to this Point, I ſhall diſtinctly conſider theſe following Articles,

1. I ſhall conſider, By *what Rule* we & all Mankind are to be Judged at the great Day.
2. I ſhall conſider, What the *Matter* of the final Judgment will be.

AND then,

3. WHAT the *Manner* of it.

Firſt, I ſhall conſider, By *what Rule*, *We*, and *All Mankind* are to be Judged at the great Day. Every *formal* Tryal among Men is or ought to be by ſome certain Rule, as the Meaſure & Standard of it: And ſo will our Tryal be at the Day of Judgment. And this *Rule* will be, *the holy, juſt & good Law of GOD*. That Law, which GOD has given to Man for his Government in this World, will be the Rule, he ſhall be Tryed and Judged by, at the laſt Day. Now this Law of GOD in the moſt comprehenſive ſenſe, includes, both, that which we call the *Law of Nature*, and that of *Divine Revelation*.

(1.) IT includes in it the *Law of Nature*, or the *moral Law* of GOD; which at firſt was fairly written upon the Heart of *Adam*, in Innocency; and contained the whole of what was needful for Man to Know & Practice, in order to his everlaſting full Enjoyment of GOD. But by our Apoſtacy from GOD, this Law was miſerably rac'd & blotted out in many of the Eſſential Articles of it; and ſo, thro' Man's Ignorance & Inability, it is become an inſufficient Rule to lead fallen Man to that Bleſſedneſs his Nature is capable of. But however, there are ſeveral important Articles of it which appear very legible in the Heart of Man to this Day. And hence we read in Rom. 12. 14, 15. *That the Gentiles*, by whom we are to underſtand the Heathen, *which have not the Law, i. e.* the Law of Divine Revelation, *do by Nature the things contained in the Law, theſe having not a Law,*

are a Law unto themselves; which shew the work of the Law written in their hearts. And this is the Law by which the *Heathen* who have no other Rule to walk by, will be Tryed & Condemned at the great Day. They wont be Condemned at that Time for positive Unbelief, or not Believing in CHRIST; nor for their Disobedience to any of the *positive* Precepts of GOD, which they cou'd not attain to the Knowledge of without Divine Revelation: But for their Disobedience to that Law, which is *written in their hearts.*

(2.) THE Law of GOD includes in it, the *Law of Divine Revelation.* By this I intend the whole of GOD's Mind and Will, which he has at any time revealed, and made known to faln Man, as the Rule of his Obedience, in order to his obtaining eternal Salvation, *in* & *thro'* a Redeemer. This Law contains the whole Law of Nature in it: besides many *additional* Precepts which have a peculiar respect to our Salvation by JESUS CHRIST; and which could not have been known but by supernatural Revelation. And therefore, I call this the *Law of Divine Revelation.* And this may be distinguished into the Traditional and written Laws of GOD.

1. THERE has been the *Traditional* Law of GOD. This was the Law of *Faith* which GOD revealed and made known to the *Patriarchs* from *Adam* to *Moses*, as the Rule of their Obedience, in order to their obtaining Eternal Salvation, thro' the promised Seed of the Woman. This I call the Traditional Law of GOD, because it was handed down to the Church from *Adam* to *Moses* by *Tradition* only. And this, (no doubt) will be the Law or Rule by which the *Patriarchs* themselves, and all such as were acquainted thus with the Mind & Will of GOD concerning them, will be judged at the last Day.

BUT then,

2. THERE is the *written Law* of GOD. Or the Will of GOD concerning our Salvation, made known unto us in Writing. And this may be divided again into the Law of *Moses*, and the Law or Gospel of *JESUS CHRIST.*

1. THERE

1. THERE are the written Law of *Moſes*, and the *Prophets*. Theſe Laws are contained in the Scriptures of the *Old Teſtament*. And they were given to the *Jews* of Old as the only Rule of Faith & Manners, from the Time they were given down to the Days of our *SAVIOUR*. Hence the *Jews* are ſaid to have had *Moſes & the Prophets*, and are called upon, to *hear & obey them*, Luke 16. 29. Now theſe Writings contain ſome farther Revelations concerning CHRIST, and ſeveral *poſitive* Precepts, which the *Patiarchs* were ignorant of. And as theſe were the Rule of their Obedience, They will be the Rule of their Tryal, and Judgment in the great Day. This is plainly aſſerted by the Apoſtle, Rom. 2. 12. —— *And as many as have ſinned in the Law, i. e.* under or againſt the Law, as revealed & made known unto them, in the Writings of *Moſes* & the *Prophets*: Theſe (ſays he) *ſhall be Judged by the Law.*

AND then,

2. THERE are the written *Laws*, or the *Goſpel* of *JESUS CHRIST*; contained principally in the Scriptures of the *New-Teſtament*. Theſe are the Rule of Faith & Manners to all that profeſs themſelves the Diſciples & Followers of the LORD JESUS CHRIST; and will be the Rule, by which all ſuch, as have had, or may have their Being under the Light of the Goſpel, ſhall be Judged at the laſt Day. This we are expreſly taught in *Rom.* 2. 16. Where ſays the Apoſtle, *In the Day, i. e.* In the Day of Judgment, *when God ſhall Judge the Secrets of men by Jeſus Chriſt, according to my Goſpel, i. e.* according to the Goſpel of CHRIST; of which he had the Honour to be one of the principal Publiſhers & Diſpenſers.

AND thus upon the whole, We ſee by what *Rule* we & all Mankind are to be Judged at the great Day. The *Heathen* will be Judged by the Law & Light of Nature. The *Patriarchs* from *Adam* to *Moſes*, and all under the ſame Diſpenſation with them, will be Judged by the Traditional Law of Divine Revelation. The *Jews* from *Moſes* to CHRIST, will be Judged by the written Laws of *Moſes* & the *Prophets*. And finally, We who profeſs

profess *Christianity* shall have the Secrets of our hearts Judged by JESUS CHRIST, according to the Gospel. This may suffice for the *First* particular, which was to shew by what Rule we shall be Judged at the great Day.

Secondly, I proceed now to consider the *Matter* of the final Judgment; or to shew *what it is*, we shall be called to an Account for, and judged by CHRIST.

AND here in a word, JESUS CHRIST will call us to an Account, and Judge us for all our *moral Actions*, and *Betrustments*. As we are reasonable Creatures, GOD exercises a moral Government over us; and all our Tho'ts, Words & Actions are, or ought to be regulated by his holy Law. Now that which we shall be called to an Account for in the great Day, is, how we have behaved our selves here, considered as reasonable Creatures under the Government of GOD. And therefore as all our moral Actions & Betrustments are under the Divine Government, These are the *Matter* for which we must Account, and be Judged at the great Day. Now by Moral Actions I mean not only those which we usually call Acts or Deeds, as they are distinguished from Tho'ts and Words; but I intend hereby, the Tho'ts of the Heart, which are the Actions of the Mind, and the Words of our Lips, as well as the *Overt* Deeds of our Lives: For they are all alike under the Government of GOD, and ought to be regulated by the Divine Law. And so are all our Talents & Betrustments of one kind or other, in every Station & Relation GOD has placed us in. And therefore all our Thot's, Words & Deeds, with all our Improvements of the several Talents GOD has put into our hands, are in one comprehensive word, called, our *Works*. And these will all come into consideration at the great Day, and we shall be Judged according to them. See Matth. 16. 27. *For the Son of Man shall come in the glory of his Father, with his Angels,— and then he shall reward every Man according to his Works*, *i. e.* according as his inward Frame & outward Behaviour; his Tho'ts, Words, Actions, and the Improvement of his Talents, and the like, have been, *morally* and

nd *evangelically* Good or Evil. And thus we briefly e, What the *Matter* of the final Judgment will be; or hat it is we ſhall be called to an Account for, and udged by JESUS CHRIST in the great Day.

AND this leads me now,

Thirdly, TO conſider the *Manner* of the final Judgment, r in what *Form & Order* the *Awful Proceſs* of that Day ill be carryed on. And here in ſpeaking to this moſt wakening Head, I ſhall endeavour to keep within the ounds of Truth & Sobriety, and aſſert nothing but what s evidently grounded upon the holy Scriptures of Truth.

HERE then,

(1.) WE ſhall every one of us be called forth to *give p his particular Account* to *JESUS CHRIST*, in the reat Day. This the Apoſtle expreſly declares, in Rom. 4. 12. *So then every one of us ſhall give account of himlf to GOD.* —*Every one of us*, *i. e.* Every Man, Woan & Child that ſhall appear at the Judgment Seat of HRIST. And Theſe will be *Adam*, with all his *Proeny*; or the whole human Race, from firſt to laſt without Exception. As theſe ſhall all appear before the udgment Seat of CHRIST; ſo every one of theſe ſhall y Name, be called forth, *to give an Account of himſelf*, *e.* of his own Actions, and not of another's. "He *ſhall give an Account of himſelf*, in his Natural Capacity, as a Man; in his Civil Capacity, as a Great or Mean, a Rich or Poor Man; in his Religious Capacity, as one that hath enjoyed ſuch an Education, ſuch Advantages, ſuch Means of Grace, and the like †. And e ſhall not Anſwer for any other, nor any other be admitted to Anſwer for him, *i. e.* ſo as that either ſhall e excuſed for the other's ſtanding in his ſtead. For in nother ſenſe, there will be a ſort of anſwering one for nother at that Time. As for inſtance, *Paſtors* muſt give n Account to JESUS CHRIST of the particular Flocks e committed to their Charge: And *Parents* and *Heads f Families* muſt give an Account of their Children

† *Pool* in *loc.*

and

and Families, that were once under their Care, and the like. But in this accounting for others, neither Ministers, nor Parents, nor Masters, will so answer for their People and Children, and Servants, as to have *these* excused from coming to a particular Tryal themselves; but every one of them must distinctly Account for himself. And the others answering for them, will be so far as relates to their own Fidelity or Negligence in the Discharge of that Trust committed to them by GOD. So that (we see) every one will be distinctly called upon to give up an Account of himself to *JESUS CHRIST* at the last Day.

(2.) WHEN *JESUS CHRIST* shall thus call forth every one to give an Account of himself, He'l *open his Case*, and *make all the Actions of his Life manifest* to Angels & Men. When JESUS CHRIST shall *open the Books* at the great Day, he'll open the Story of every particular Man's Life, from his Birth to his Death. He has a fair and exact Register by him of all the Actions of every particular Person in the whole World. They are all recorded in his Book of Divine Omniscience. Hence we read concerning JESUS CHRIST in Heb. 4. 13. *Neither is there any Creature that is not manifest in his sight; but all things are naked & opened unto the Eyes of him with whom we have to do*: Yea he *searches the hearts and trys the reins of the children of men.* And knows what they think, as well as what they openly speak & act, *Jer.* 17. 10. And as he knows all the Actions of every one; so we are expresly told, that *He'l bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil*, Eccl. 12. 14. Hence *JESUS CHRIST* will not only publish such Actions before Men & Angels at the great Day, as were known to Men in this World, but he'l openly reveal all the Secrets of every Man's heart, to every one at that Time. This he himself assures us of, in Matth. 10. 26. *Where* (says he) *there is nothing covered that shall not be revealed; and hid, that shall not be known.*

MORE particularly here,

1. ALL the *Evil Actions*, or the *Sins of the Wicked*, whether open or secret, shall *be brought into Judgment*, and

and publickly made known by *JESUS CHRIST* at the great Day. As to the more open and known Sins of the Tranſgreſſor, every one, who holds the Doctrine of a Judgment to come, confeſſes theſe will be publickly related; and the impenitent Sinner condemned for them. But as to the Secret Sins of Men, there are ſome, and in particular, Sinners themſelves are ready to queſtion, at leaſt, they are apt to hope, and do actually wiſh, they may never riſe up in Judgment againſt them. But theſe Sinners miſerably cheat & deceive themſelves. For we read in Rom. 2. 16. *That God will Judge the Secrets of men, by Jeſus Chriſt.* Hence all thoſe Sins that have been acted in the moſt ſecret Retirement, or under the Covert of thick Darkneſs: Such as have been concealed from the Light of the Sun, or veiled from the Eye of Man, Theſe will *all* be made manifeſt by JESUS CHRIST at the great Day. Sinners, indeed, take a great deal of Pains, many times, to hide their Sins from the World; but let them be never ſo diligent, they cannot hide the leaſt Sin from the *All-ſeeing* Eye of GOD. If they could, they might Sin not only with Secrecy but with Safety to themſelves. But the Caſe is far otherwiſe: *For the Eyes of the Lord are upon the ways of man, and he ſeeth all his goings. And there is no darkneſs nor ſhadow of Death, where the workers of iniquity may hide themſelves*, Job 34. 21, 22. And as GOD ſees, ſo he will diſcloſe all the ſecret Abominations, that pollute the Lives of Sinners: He'l diſcover all their ſecret Murders, Adulteries, Fornications, Thefts, and other ſuch like Wickedneſs, that the World was never before acquainted withal. He'l alſo bring in againſt them the Record of all their ſinful Words: He'l make known all their Lacivious Speeches, all their ſecret Blaſphemies, Revilings, Reproaches, Backbitings, and the like: *For whatſoever* (ſays our Saviour,) *is ſpoken in darkneſs, ſhall be heard in the Light*; Luke 12. 2. Nay there is not ſo much as an *Idle Word* that ever dropt from the Lips of a Sinner; but will be made known, and the Sinner himſelf muſt Account for, in the Day of Judgment. Hence, ſays our Saviour to the *Phariſees*, Matth. 12. 36, 37. *But I ſay unto you, That every idle word that*

Men

Men shall speak, they shall give account thereof in the Day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Yea farther, All the Sins that were ever committed in the Heart of any Sinner, will be discovered by JESUS CHRIST at the great Day. Now the Sins of the Heart are of that Kind, that unless we make a discovery of them, either by our Words or Actions, there is no Creature can come to the Knowledge of them: Neither Men, nor Angels, nor Devils, can in an ordinary way, Charge the Guilt of them upon the Sinner. But as JESUS CHRIST *searches the Reins & Heart*, (as he testifys of himself, *Rev.* 1.23.) so he will at the last Day discover all the sinful Thot's and Affections, that have taken Possession of the Heart of the Sinner; all the impure Desires that have been burning there; all the secret Blasphemies that have been entertained with Delight in it; all the Hypocrisy, Deceit, Envy, Hatred, Malice, *&c.* that have been reigning in it. Thus CHRIST at the great Day will discover all the sinful Tho'ts, Words & Actions, that ever the Sinner has been Guilty of; yea, even the most Secret of them all. And to these I may add, CHRIST will also make a particular discovery of all the Sinners shameful *Omissions* of Duty, which he stands chargable with the Guilt of. These Sins, for the present, make but light Impression upon the hearts of Sinners; for as a great Divine * observes, "we are more sensible of what we do, than of what we have not done". But however, these Sins will all of them be set in order at the great Day, not only before the Sinner himself, but before the whole Assembly of Angels & Men. This is evident from *Matth. Chap.* 25. where our Saviour speaking concerning the last Judgment, informs us expressly that he will Charge some Sins of this kind upon Sinners at that Day; as you may see, in *Ver.* 42, 43. *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.* And there is the same Reason, why all Sins of this

* Dr. *Bates.*

kind

kind ſhould be related, as there is why any of them ſhould be ſo.

AND thus we ſee, That all the *Evil* Actions or Sins of Men, whether open or ſecret, ſhall be bro't into Judgment, and publickly made known by *JESUS CHRIST*, at the laſt Day. And now to cloſe this Article with a *Reflection* or Two.

Infer. 1. THIS may ſerve to inform us, That there is a world of Wickedneſs, now *concealed from Men*, that will be *bro't to Light* in the great Day. We may indeed, firſt by looking into our own Hearts, and then by looking about in the World, behold Sin & Wickedneſs enough to fill our hearts with trembling at the Proſpect of it; and to make us admire at the Patience of GOD, that he ſhould ſo long bear with us, and others, as he daily does. But all the Diſcoveries we can make of this kind, are nothing to the Diſcovery that will be made of this nature at the great Day. For we ſhall not only hear of thoſe Sins that we now ſee & hear of, but we ſhall hear of innumerable others, that we can't ſo much as imagine at preſent. For 'twill then be made to appear, That many who now go for *Saints*, and poſſibly for Saints of ſome conſiderable Improvements in Grace, are but *Hypocrites* in Hearts. *They appear outwardly righteous unto Men*; but like the Phariſees, *They are within full of Hypocriſy & Iniquity*, See, *Matth.* 23.28. Their external Deportment ſpeaks them to be *Saints*; but the Diſcovery of their Hearts by *JESUS CHRIST*, at the great Day, will evidence them to be but *Devils in Diſguiſe*. And there are numberleſs of the vileſt Tranſgreſſions committed, both by them, and others, in ſecret, which we have not the leaſt notice of at preſent, that will openly be made known to Angels & Men at the laſt Judgment. How wonderful then will be the Diſcoveries of that Day!

AND then,

Infer. 2. THIS conſideration may ſerve to *fill the Hearts of impenitent Sinners with inward Shame & Terror.* O Sinner, who art privy to the ſecret Abominations of thy own Heart & Life, What doſt thou think of having all

all thy secret Sins, which are now in the Light of GOD's Countenance, made known to the whole World of Angels & Men? Wou'd it not fill thy Heart with blushing & confusion, if the World did but know what thou dost know of thy self? *i. e.* What vile Abominations thou hast been Guilty of in secret, at such & such a Time, and in this and the other place? Well, the Day of Manifestation is coming apace, when the Omniscient Judge will rip up thy Heart & Life, and expose all the Wickedness of each, to the view of Angels & Men. And do not the Thot's hereof fill thee at present, with inward Shame & Terror, and make thy Heart tremble at the Reflection upon thy secret Abominations? If it has not this Effect now, it will certainly have it at the great Day; but in a more dreadful manner than can be expresst at present. Oh, Let this consideration then be improved as a mighty guard upon thee, and make thee afraid to Commit any Sin, that will bring such shame upon thee in the Conclusion of Time.

BUT this may suffice for the first particular, which was, That all the *Evil Deeds of Sinners* will be *bro't to Light* at the last Day.

2. *JESUS CHRIST will publish all the Good Deeds of the Righteous*, and make them manifest to Angels and Men in the great Day. The greatest Excellencys of the "Saints, (says one,) are invisible to the Eyes of Men: "The Sanctity of their Aims & Affections, which give "Life & Value to all their Acts or Obedience; their se-"cret Duties, wherein the Sincerity & Ardency of their "Souls is most expresst, are not known to the World. But CHRIST has a *Book of Remembrance written before him, for them that feared the Lord, and that tho't on his name*, Mal. 3. 16. And this Book he will open in the great Day, and relate all the Virtuous Actions of the Righteous before Angels & Men. He'l not only take notice of, and publish such of their Graces & virtuous Deeds, as the World was once well acquainted withal; but even all such, as the World were great strangers unto. He'l make known all their secret Prayers, & Crys, and Tears, they ever poured out before him: All

the

the ſecret Alms they ever diſpenſed, and to whom they were diſpenſed: All the ſecret good Counſels & Inſtructions, they ever gave to others to direct & aſſiſt them in the ways of Virtue & Religion: All the good Offices which they have ever done in Secret for GOD and Religion. He'l farther make known what the holy *Frame* & *Breathings* of their Hearts have been: What their Faith, their Patience, their Charity, their Humility, their Self-Denials, and the like, have been. In ſhort, There is not ſo much as a ſingle Tho't, Word, or Action, that may be related to the Honour of GOD and the Comfort of the Saints; but it will be revealed & made known by JESUS CHRIST, to Angels & Men at the laſt Day.

AND here by the way,

USE, THIS may ſerve to Comfort & Encourage the *Saint*, in his Chriſtian Courſe. You can't have a more powerful Motive to Perſeverance in the Duties of Religion, eſpecially to the Duties of ſecret Religion, than this conſideration affords us. Theſe Duties indeed eſcape the Notice of Men in this World; and the Saint himſelf, who lives in the practice of them, many times loſes the Knowledge of a Multitude of them, when they are paſt. But however, your Bleſſed Saviour has not loſt the Remembrance of them; nor will he ſuffer you to loſe the *Reward* of them. He has recorded every one of them in the Book of his Remembrance; and there is not ſo much as a *Tear* you have ſhed in your Mournings for Sin, or in your Conflicts with the Powers of Darkneſs, but he has bottled it up, and will produce, and ſhow them all, before Angels & Men, to your unſpeakable Comfort in the great Day. Nay the leaſt virtuous Action you can imagine is taken notice of by your Saviour now, and will particularly be remembred by him in the Day of Accounts. Matth. 10. 42. *And whoſoever ſhall give to drink unto one of theſe little ones a cup of cold water, only in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his Reward.* No Action can be of leſs ſignificancy in it ſelf, then barely to give a Cup of Water, which is the moſt plentiful thing in Nature; yet if it be given to a Diſciple of CHRIST from a

gracious Principle, CHRIST will relate it among the virtuous Deeds of the Saint, at the great Day, and openly Reward him for it; as we may more particularly shew hereafter. Be encouraged therefore, O Child of GOD, from this Consideration, to go on chearfully, diligently, and perseveringly in the Duties of Religion, and of every kind of them.

BUT this may suffice for the *Second* particular in considering the *Manner* of the final Judgment: CHRIST will make all the Actions of every one, manifest to Angels & Men in the great Day.

(3) WHEN *JESUS CHRIST* has thus openly made known the Actions of every Man, *i.e.* as to matters of Fact; He'l proceed to *compare their Actions with the sacred Rule & Standard of them*; and openly declare of what sort they have been; that is, whether they have been Good & Virtuous Actions, or whether they have been Sinful & Evil ones. CHRIST wont think it sufficient only to declare openly what Matters of Fact have been; but he'l also declare before Angels & Men of what sort or kind the Actions of every one have been, as to the *Quality* of them. He'l bring every one of our Actions to the sacred Standard & Measure of Moral Good and Evil; and then proceed openly & solemnly to declare of what kind they have been, whether Good or Evil. And all such Actions as shall be found, both as to the Matter & Manner of them, agreable to his Gospel, he'l pronounce them Good & Virtuous Actions; but all such as swerve from this Rule of Duty, he'l solemnly declare them Sinful & Evil. So that the whole World of Angels & Men, in the great Day, will not only know what the particular Deeds of every one of us have been; but from the discovery CHRIST will make, they will also learn the Quality of all our Actions.

AND now,

USE, HOW should this consideration put every one of us upon the *Examination of all our Deeds* in this World? We should not entertain so much as a single Tho't in our Hearts, nor utter a Word with our Tongues, nor perform one Action, without some assurance, that it is not contrary

contrary to the Goſpel of CHRIST, the ſacred Rule of our Duty. And if upon Reflection we find any of our paſt Thot's, Words & Deeds have been contrary to the Goſpel of CHRIST, (as we may eaſily find a multitude have been,) we ſhould now judge & condemn our ſelves for ſuch ſinful Deeds, and fly to JESUS CHRIST to waſh away the Guilt of them, in his own moſt precious Blood: And if we thus judge our ſelves now, and fly to the great Sacrifice of Atonement for a Pardon, we ſhall not be Judged, *i.e.* we ſhall not be Condemned by CHRIST for ſuch Deeds in the great Day. And if we make it our Care (by the Grace of GOD) to walk according to the Goſpel of GOD our Saviour, our Actions when they come to be compared with his ſacred Standard, will be pronounced Good & Virtuous Actions; ſuch as will ſtand the Tryal of the laſt Day.

BUT this may ſuffice for the *Third* particular.

(4) WHEN *JESUS CHRIST* ſhall have thus openly conſidered the Actions of every one, both as to the Matter & Quality of them; He'l proceed as openly to conſider & declare what the particular *Circumſtances* were that attended them; whereby the moral Good or Evil in them will appear to be either greater or leſs. The Actions of Good & Bad Men will be found to differ, not only as to the Matter & Quality of them in general; but there will be found alſo different Degrees of Virtue among the good Deeds of the Righteous, and different Degrees of Guilt among the evil Deeds of the Wicked. Now this Diverſity will ariſe chiefly, from the ſeveral Circumſtances that now attend Men & their Actions. And therefore before CHRIST will paſs the final Sentence upon any one, he'l not only declare whether his Actions in general have been Good or Evil; but he'l alſo ſhow what Circumſtances they were attended withal, whereby the Good or Evil in them will appear to be greatly Aggravated or Leſſened.

AND therefore as to the good Deeds of the Righteous, They'l be found to be more or leſs Virtuous according as the Saints Difficulties, Temptations, Tryals and Labours have been, in the performance of them.

And those Actions will appear to be most Virtuous, in which the Saint has surmounted the greatest Difficulties; conquered the strongest Temptations; used the greatest Diligence; and after all relyed most firmly upon CHRIST for the acceptance of them. And therefore our Saviour before he'l pass Sentence upon the Righteous, will (doubtless) relate all these, and such like Circumstances, that have attended their good Deeds: And thus make their Graces appear brighter to Men & Angels; and prepare the way to set a more distinguishing Crown of Glory upon their Heads, when he passes the Sentence of Absolution upon them.

AND then on the other hand, The evil Deeds of the Wicked will be attended with greater or less Degrees of Guilt, according as the Means & Advantages were, against which they Sinned. And those who have sinned against the most precious Means, and the greatest Advantages, will be found to have the most fearful Aggravations of Guilt attended them. And hence, before CHRIST passes the Sentence of Condemnation upon them, He'l not only make it appear, that their Deeds have been Evil, but that the Deeds of such & such have been attended with peculiar aggravating Circumstances: That such have sinned against *these* precious Means, others against *those* precious Means: Some have sinned in the midst of *Jerusalem*, or in the midst of some other Place of remarkable Light & Privileges: Some will be Charged for sinning under such or such an awakening & enlightning Ministry: Some, for sinning against such solemn Warnings & Counsels; or such Convictions of Consciences; or such strivings & motions of the holy Spirit in the Enjoyment of Ordinances or Course of Divine Providences: Some will be Charged with the Misimprovement of these and other rich Talents, Gifts & Advantages they were once furnished withal, and the like. And such Considerations, will raise the Guilt of these Sinners to monstrous heights indeed. And hereby the way will be made clear for CHRIST to Sentence these Sinners to the sorest Condemnation.

AND

AND now to Conclude this Head with one Reflection upon it.

USE. LET us improve this Point as a ſolemn Warning, not to Sin in ſuch a Place, and under ſuch Advantages as we enjoy. There is no Place, nor any People (I preſume) under Heaven more highly favoured of GOD in ſpiritual Reſpects, than we of *NEW-ENGLAND* are. The Word of GOD is diſpenſed among us with a great deal of Plainneſs & Faithfulneſs, and the Ordinances of the Goſpel are adminiſtred in the Purity of them. And GOD has been following us with ſolemn Warnings, Strivings, Convictions, and ſuch like. And therefore, if we ſhould be found among the Wicked at the great Day, our Sins will appear to be attended with the moſt dreadful Aggravations indeed. And we ſhall be Sentenced by our Judge to a more intolerable Wrath than the Sinners of *Sodom* & *Gomorrah*: or than the Sinners in moſt other parts of the World will be doomed unto. And Oh, that the Conſideration hereof, might (by the Grace of GOD) prove a moſt powerful Reſtraint upon us, and be a Means to keep us from ſinning againſt GOD, and awaken us to our Duty; even to the Improvement of all the Talents & Advantages GOD has put into our hands! Which if it once do, and we approve our ſelves Faithful herein, we ſhall (by the Grace of GOD) be prepared for a more exalted Glory in the World to come.

The Twelfth Sermon.

WE have in the foregoing Diſcourſes conſidered the awful Proceſs of the great Day, in *Four* particulars:

AND proceed now to ſay, —

(5.) WHEN *JESUS CHRIST* has once ſtrictly Examined into the State of every one, and diſcovered what

his Deeds have been, both as to the Matter, Manner and Circumstances of them; he'l proceed, *to pass Sentence upon every one according to his Deeds.* This is a point that is very plainly & clearly revealed to us in the holy Scriptures. To instance here, in a few of them; we read in Jer. 7. 10. *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* So in Matth. 16. 27. *The Son of man shall come in the Glory of his Father, with his Angels; and then he shall reward them according to his Works.* And again, Rom. 2. 6. *Who will render to every man according to his Deeds.* Once more we read in 2 Cor. 5. 10. *We must all appear before the Judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* And finally, the blessed Apostle informs us, in the Vision he had of the last Judgment, which I have frequently had occasion to mention already, Rev. 20. 12, 13. *And I saw* (says he) ——*and the Dead were judged out of those things which were written in the Books according to their works.*— And again, *They were judged every Man according to their Works.* In all these, and many other places, it is said, That every one shall be *Judged*, i. e. A *Sentence* shall be past upon him by *CHRIST* the Judge at the last Day, according to his *Deeds* or *Works*.

AND here that I may explain this point, I shall endeavour in a few particulars, and as briefly as I can, to shew what *Kind of Sentence* this will be.

AND shall say,

1. THAT it will be an *Universal* Sentence.
2. A most *Just* & *Righteous* Sentence.
3. A *Decisive* & *Irreversible* Sentence.

I. IT will be an *Universal* Sentence. *i. e. CHRIST* will pass Sentence upon *every one* at the great Day; upon High & Low, Rich & Poor, Old & Young, Good and Bad: There is no single Person, that ever was, or will be, shall be exempted from this Sentence. But as we must *All appear before the Judgment-seat of Christ*, i. e. *Adam* with all his Posterity, from first to last; and the

Case

Case of every one be particularly made manifest; so *CHRIST* will proceed to pronounce Sentence upon every one in particular. No one shall be so *little* as to be overlooked by the Omniscient Judge; nor any one so *subtle* and *powerful* as to fly from, and escape the Judgment; but every one shall hear & receive his particular Doom. *Every one, i. e.* Every Person without Exception, *shall receive*, or be sentenced to *receive the things done in the body*, &c. 2 Cor. 5. 10. So that we see, the Sentence will be *Universal*.

II. THIS Sentence will be a most *Just & Righteous Sentence*. This wou'd appear, if we had nothing more to say, than what has been spoken, concerning the Qualifications of the Judge himself. For then I observed, That *CHRIST* the Judge is not only endowed with infinite Wisdom & Understanding, and arm'd with Omnipotent Power; but will also appear with the glorious Robe of *spotless Divine Justice*. And therefore upon this Consideration alone, we may say, *Shall not the Judge of all the Earth do that which is right* in the Judgment? Yes surely; and none will be able to tax him with the least inequality in it: For *Justice & Judgment are the* Basis, *or Establishment of his Throne*, see Psal 89. 14. But besides this, we read expressly in Acts 17. 31. *That he will Judge the world in righteousness, i. e.* He will pass a most just & righteous Sentence upon every one that shall be bro't to the Seat of Judgment.

AND here the Justice & Righteousness of this Sentence will appear in *Two* particulars,

1. IT will be *Impartial*, without any respect of Persons. "In humane Courts (says one,) the Judges sometimes "contract or smother the Evidence, and are rigorous or "favourable in their Sentence, as they are *byassed* to- "wards the Persons before them. But the righteous "Judge is uncapable of being inclined to Favour or Se- "verity upon such base Motives. For there is no Re- "spect of Persons at all with *JESUS CHRIST* as he is GOD. *i. e.* He'l have no respect to one Person more than another, on the Account of any Civil Distinction that is here made, and observed among Men. Rom. 2. 11. *For*

there is no respect of Persons with God. And therefore when they come to stand before the Judgment Seat of *JESUS CHRIST*, they shall all stand upon a Level, and receive an impartial Sentence. Those who once sustained the Character of Kings & Princes, and were adorned with Crowns & Scepters here, shall have no favour shown them in the great Day, for the sake of former Honours: Nor shall the *Poor* Man, who is oftimes overlooked and despised for his Meanness here, fare any thing the worse at the last Day, for his abject State in this World. But Princes & Subjects; Masters & Servants, yea the poorest Slaves, shall all stand in an equal Line, and must all submit to the same fair & equal Tryal & Doom. CHRIST will pronounce Sentence upon every one, not according to the Circumstantial or Accidental Differences there are now between Man & Man, but according to their "inherent Qualities, and the Actions that flow from them". And agreably, we read in Col. 3. ult. *But he that doth wrong, shall receive for the wrong he hath done; and there is no respect of Persons.* And again in 1 Pet. 1. 17. *And if ye call on the Father, who without respect of Persons judgeth according to every man's work.*

AND this leads me to say,

2. THIS *Sentence* will be *Equitable*, according as every Man's *Cause*, upon the strictest Tryal, shall be found to be. Tho' there will be no Distinction of Persons, simply considered, yet there will be a Distinction of *Causes* in the great Day; and every Man shall be Judged according to his Works. See, 2 Cor. 5. 10. *For we must all appear before the Judgment-seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad*; and this both as to the Kind & Measure of our Actions.

Particularly,

1. EVERY Man shall be Judged by CHRIST according to the *Kind* of his Actions, *i. e.* Every good Man shall be Judged according to the Tenour of his Good Works, and every evil Man according to the Demerit of his evil Actions. This we are assured of in Gal. 6. 7, 8. *Be not deceived; God is not mocked; for whatsoever a man*

soweth

oweth that ſhall he alſo reap. For he that ſoweth to his eſh, ſhall of the fleſh reap Corruption; but he that ſoweth o the ſpirit, ſhall of the ſpirit reap Life everlaſting. Hence it follows there will be a *Twofold* Sentence pronounced by CHRIST in the great Day, according as Men's Actions are of Two ſorts.

1. THERE will be a *Sentence of Abſolution* paſſed upon the *Righteous* according to their good Works. What this Sentence will be we are expreſly told in Matth. 25. 34. *Then i. e.* At the final Judgment, *ſhall CHRIST* the ſupream Judge *ſay unto them on the right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the world.* CHRIST will Judge them worthy of, and beſtow the Crown of Eternal Life upon them. We read in Rom. 2. 7. *That to them, who by patient continuance in well-doing, ſeek for glory & honour, and immortality, he will render eternal Life.* And tho' this in the *6th Verſe* is ſaid to be a *rendring to them according to their Deeds*: Yet here we muſt obſerve, That this Reward will not be according to the *Merit* of their Deeds: For Eternal Life is a Reward of Grace, and wholly owing to the free, ſovereign, diſtinguiſhing Grace of GOD, to them that are the Subjects of it. And therefore Eternal Life is ſaid expreſly to *be the Gift of God*, Rom. 6. 23. But however (ſays Dr. *Bates*) "This Reward will be diſpenſed by CHRIST, according to the *Evangelical Law*; not only as a magnificent Prince, but as a righteous Judge". For (1.) CHRIST has purchaſed this Eternal Life for all his Elect; and ſo it is juſtly *theirs*, by the invaluable Price their Surety has paid for it. And then, (2.) GOD has made a moſt free & gracious Promiſe of Eternal Life to every one that Believeth in CHRIST, See *Tit.* 1. 2. So that we ſee the Righteous may juſtly claim eternal Life both by the Purchaſe of *CHRIST* their Redeemer, and by the Promiſe of GOD the Father.

BUT then,

2. CHRIST will paſs a *Sentence of Condemnation* upon the *Wicked* according to their evil Deeds. What this Sentence will be is expreſly recorded in Matth. 25. 41.

Then

Then shall he say also unto them on the left hand, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. And this Sentence will be according to their evil Deeds, Rom. 2. 6, 8. *Who will render to them that are contentious, and do not obey the Truth, but obey unrighteousness; indignation & wrath; tribulation & anguish, upon every Soul of Man that doth evil,* &c. And tho' the Reward of the Righteous will be of Grace, and not according to the Merit of their Good Works; yet this Reward of the Wicked, will be strictly according to the Desert of their Evil Deeds. And therefore it is expressly called, *The Wages of Sin*, Rom. 6. 23. And is as justly due to the Wicked for Sin, as Wages (from whence the Metaphor is taken) are due to the Soldier for his Laborious Services in the Field of War.

AND thus we see that CHRIST will Judge every Man in the great Day, according to the *Kind* of his Actions; which was the first particular.

HENCE,

2. EVERY Man shall be Judged by CHRIST according to the *Measure* of his Actions, whether Good or Bad. As there are several Degrees of Happyness in the highest Heavens, and divers Degrees of Torments in the lowest Hell; so CHRIST in passing Sentence upon Men at the great Day, will dispense the Rewards & Punishments of the next Life, in Proportion to the Deeds done in the Body. That is, He'l adjudge Those among the Righteous to be worthy of the highest Degrees of Glory in Heaven, who have done most for GOD & CHRIST in this World; and Those among the Wicked to be worthy of the sorest Condemnation, who have sinned against the greatest Light, and misimproved the greatest Advantages, and have been most hurtful to the Kingdom and Interest of *CHRIST* in this World. Both these points are evident from the express Revelations of GOD our Saviour unto us. The *former* is clear from the *Parable of the Talents*, or *Pounds*, in *Luke* 19. 12, ——20. where we find that he, who had made such a diligent Improvement of his Pound, as to gain *ten others* with it, was Judged worthy to have Authority over *Ten Citys*; while he

he, who had gained but *Five*, was adjudged to have Rule over *Five Citys* only; and thus it will be in Proportion to the ſeveral Degrees of Improvement which the Saints ſhall make of their Time & Talents in this Life. They that ſerve GOD and their Generation moſt faithfully here according to the Will of GOD, Theſe ſhall ſhine as Stars of the firſt Magnitude in the Firmament of Glory for ever & ever. And ſo on the other hand, Among the Ungodly, Thoſe who have been the moſt Wicked and Profane Wretches here; who have ſinned againſt the greateſt Light; ſlighted the moſt precious Means and Offers of Graces; and miſimproved the moſt excellent Talents & Advantages, Theſe ſhall be Judged worthy to ſuffer the moſt intolerable Vengeance, in the Lake that burns with Fire & Brimſtone. This we are expreſly aſſured of, in our Saviours Threatning the Goſpel deſpiſing Sinners of *Chorazin*, *Bethſaida*, and *Capernaum*, with a severer Condemnation in the great Day, than the Sinners of *Sodom* & *Gomorrah*; as you may ſee in *Matth.* 11. 20, ——25.

AND thus we ſee, That CHRIST will Judge every Man according to his Deeds, both as to the Kind & Meaſure of them. And this with the foregoing Article concerning the *Impartiality* of CHRIST's Sentence, is ſufficient to prove, That it will be a moſt juſt and a righteous Sentence. And this was the ſecond particular, whereby I propoſed to ſhew, what Kind of Sentence CHRIST will paſs upon us.

HENCE,

III. I paſs on to the laſt particular propoſed; and this is, The *Sentence* CHRIST will paſs upon us at the laſt Day, will be a *Deciſive*, and *Irreverſible Sentence*. This I ſhall make evident in two particulars briefly.

1. THERE can be no *Appeal* from the Judgment Seat of *CHRIST* to an higher Tribunal. As *JESUS CHRIST* is by Nature *GOD*, as well as *Man*, he is *equal in Dignity* with the Almighty Father, and Eternal Spirit; yea, One in Eſſence with them. And therefore the Sentence that ſhall be pronounced by *CHRIST* in the great Day, will be the Sentence of all the Perſons in the ſacred Trinity,

Trinity, in the Perſon of the *Son*. And if ſo, it is impoſſible there ſhould be any Appeal from the Judgment Seat of *CHRIST* to an higher Tribunal. For GOD is the ſupream Judge of all, and has no Competitor in the Judgment.

AND then,

2. *CHRIST* will never ſee reaſon to *Reverſe the Sentence* when once it is gone out of his Lips. For this Sentence being pronounced in conſummate Wiſdom, according to the Rules of the ſtricteſt Righteouſneſs, it can never be altered for the better. And therefore all thoſe whom CHRIST ſhall judge *meet to be partakers of the Inheritance of the Saints in Light*, ſhall everlaſtingly be Happy in the full Poſſeſſion & Enjoyment of Life and Bleſſedneſs; and thoſe whom he ſhall once Doom to the Torments of the bottomleſs Pit, will be miſerable forever, under the dreadful weight of Divine Wrath. And hence the happy State & Condition CHRIST will Sentence the Righteous unto, in the Kingdom of Heaven, is expreſly called *Eternal Life*, *everlaſting Life*, &c. John 3. 36. Rom 6. 23. *&c.* And, that doleful State of Miſery he will Sentence the Wicked unto, is called, *Eternal Damnation*, (Mark 3. 28.) *Everlaſting Deſtruction*, *Unquenchable Fire*, (Mark 9. 43) &c.

AND thus I have briefly conſidered, What Kind of Sentence, *CHRIST* will paſs upon every one of us, at the great Day. And this was the *Fifth & laſt thing* I propoſed to mention in Deſcribing the *Manner* of the final Judgment. I ſhall now proceed to make one or two ſhort Reflections upon this point, before I paſs on to the next Article.

AND here, Will *CHRIST* paſs ſuch a Sentence (as we have heard) and Judge every one of us, *according to his Works*; both as to the Kind & Meaſure of them? This then may ſerve,

Infer 1. TO Encourage the Godly, both to *Perſevere* in the ways of well-doing, and to *abound* more & more in the Work of the Lord. You ſee that GOD will *render a Reward of eternal Life to all ſuch who by patient continuance*

continuance in well doing, ſeek for Glory, Honour and Immortality. And this is the greateſt Encouragement you can have, ſtill to go on, and to hold out to the End, in the Chriſtian Race that is before you. If you do but Perſevere in the ways of Godlineſs to the End of your Days, you may with the bleſſed Apoſtle *Paul*, look back and ſay, as in 2 Tim. 4. 6, 7, 8. *The time of my Departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith.* And then you may look forward, and ſay with him, *Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord, the righteous judge ſhall give me at that Day: and not to me only, but unto all them that love his appearing.* And to be able upon good grounds, to ſay thus in a dying hour, will be more worth, than all the Riches & Treaſures of this World. And when you come to the Poſſeſſion of this Crown, it will infinitely more than make amends for all the Pains & Labour you can take, and all the Sufferings you can poſſibly meet with, in the way to the Eternal Kingdom. And then to conſider the more you do for GOD & CHRIST here, the more exalted will be your Glory and the brighter your Crown at the great Day; and for ever in the World to come: This yields the moſt forcible Motive to the greateſt Diligence in the Work & Service of our bleſſed Lord and Saviour For the leaſt Degree of heavenly Glory, is infinitely more worth than all the Crowns & Scepters of this lower World Oh then, Let what has been ſaid, quicken every one of you, in your Chriſtian Race. Be encouraged to Perſevere as you have begun; and begrutch no Pains or Coſt you may be at in the Service of *CHRIST*; but endeavour every Day to increaſe, and ſo to enrich your ſelves more & more with the Fruits of Righteouſneſs. Accept the Exhortation in 2 Cor. 15. 58. *Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know, that your labour is not in vain in the Lord.*

2. *Infer.* THIS point may alſo ſerve for the *Conviction* and *Awakening* of all *Impenitent Sinners*: and very particularly of all ſuch who endeavour to make themſelves,

as

as *Vile*, and *Wicked* as they can make themselves in this World. That there are many such Sinners on Earth, I need not spend any Time to prove; nor yet to show particularly who they are. But if any such may read these Lines, I leave it to your Consciences to Judge for your selves. And what I have to say to you is this, You have heard, That *JESUS CHRIST*, at the great Day, will render Indignation & Wrath, Tribulation and Anguish to every Sinner, that shall then be found in his Sins; and that he'l heap the Treasures of Divine Wrath upon all such as multiply their Rebellions against him in this World. How then should the Consideration of this, fill every one of your hearts with Terror & Amazement? For you are in infinite hazard of this Judgment every moment you continue in your Impenitency in Sin. For if you should Dye in your Iniquities, as you may every moment expect to do, the Vengeance of *CHRIST*, your enraged Judge, would inevitably fall upon your Heads, at the great Day: For as the Tree falls so it will lye: As DEATH leaves you in your Sins, JUDGMENT will find you in them: And then, CHRIST will past an irreversible Sentence of Condemnation upon you. And as you are greater Sinners than others, because you Sin against more precious Means, and misimprove more excellent Advantages than they, so you must expect a much severer Sentence of Condemnation than they. And how do you think you shall be able to hold up your Heads then? Or do you imagine the momentany Pleasures of Sin, will be a sufficient Compensation for the Eternal Torments you are like to be doomed unto? If you do, You miserably cheat & delude your selves. For there is more *bitterness* in one drop of Divine Wrath in Hell, than there is *sweetness* in all the Pleasures of this Life. And you'l never be able to bear up under the lowest Degree in the Torments of Hell; much less will you be able to bear up under the full weight of that Vengeance. Wherefore, O Sinner, accept my Advice, and break off thy Sins by Righteousness and thine Iniquities by Turning unto GOD. You have yet a Day of Grace, and the Means of Grace continued to thee; and so have yet an Opportunity, if you will but Improve it, to escape

the

the Damnation of Hell; and get into that bleſſed Number, who ſhall ſtand at the right Hand of *CHRIST*, and be acquitted in the great Day. Oh therefore, fly (ſeaſonably) for Refuge to lay hold on the hope that is ſet before you. *Behold, Now is the accepted Time: behold, Now is the Day of Salvation.*

Inf. 3. WILL the *Sentence of CHRIST* at the laſt Day, be a *Deciſive & Irreverſible Sentence*; hence learn, That the only Time we are like to have to provide for the eternal Happyneſs of our precious & immortal Souls, is *in this preſent Life.* This is the only working Time we ſhall have for Eternity. We ſhall have no ſuch Opportunity afforded to us, between Death & Judgment; for the *Wiſe Man* aſſures us, *That there is no work, nor device, nor knowledge, nor wiſdom in the Grave, whither we are going*, Eccl. 9. 10. And ſince, as ſoon as ever the Judgment comes, CHRIST will call us to an Account, and paſs an irreverſible Sentence upon us, we ſhall have no Opportunity after this, to provide for the Happyneſs of Heaven, if then we ſhould be found unprepared for it. Oh therefore, Let us now, to Day, while it is called to Day, hearken to the Voice of GOD, and do the Work faithfully he has ſent us into the World to do. Let us redeem the Time in it; and let us do with our might whatſoever our hand findeth to do: And thus we ſhall lay up for our ſelves in ſtore, a good Foundation againſt the Time to come, and at laſt lay hold on Eternal Life.

BUT this may ſuffice for the Improvement of this Point; and ſo for the *Fifth* great & ſolemn Tranſaction at the laſt Day; which (as I ſaid) will be *CHRIST's Judging every one of us according to his Works.* There remains yet one more to be briefly ſpoken to, before I paſs on to the next general Head. And it is this, *viz.*

VI. WHEN *JESUS CHRIST* ſhall thus Conclude the Judgment of the great Day, he will *Aſcend after a moſt glorious manner into the higheſt Heavens* with all the holy Angels & Saints with him; and leave Wicked Men & Devils behind, to ſuffer the fiery Vengeance decreed

creed for them. I observed in a former Discourse, that the *First* solemn Transaction of the last Day will be *CHRIST's* visible Descent from Heaven, with inconceivable Pomp & Glory. And I am now to observe, That the Day it self, and all the Affairs of it will End, in *CHRIST's* visible Ascent into Heaven, after the same, if not a more glorious Manner than he Descended from thence. There is no question to be made, but when CHRIST shall have concluded the Judgment of the great Day, He will ascend again into the Third & highest Heavens, where he is now at the right Hand of GOD the Father. And there is as little doubt to be made, but that his Ascent will be, at least, in as glorious Manner as his Descent will be in. He will Ascend *in his own Glory, and in his Father's Glory*; and not only with the innumerable Company of bright & glorious *Angels*, that shall Descend from Heaven with him; but also with the many Millions of *Saints*, in all their shining Glory. And how wonderfully will this add to the visibly Glory of *CHRIST*, in the winding up of all? For then his *Mystical* Body, will be Compleat, and not so much as one Member of it wanting. And he'l conduct it in a most glorious & triumphant manner into Heaven, the City of the living GOD, and there he'l put his Chosen in the full & eternal Possession of that Happyness he has purchased & provided for them. And at the same Time (as I observed before) he'l leave all *Wicked Men* and *Devils* behind him, to suffer the fiery Vengeance decreed for them. When he shall Ascend up into Heaven, and carry all the Saints & holy Angels with him, He will at the same Time, thrust down all Wicked Men & Devils into Hell; into the dreadful Lake that burns with Fire and Brimstone which is the Second Death; and when he has so done, he'l shut the Doors of the burning Pit, and seal up the Wicked there under his Eternal Vengeance. And when all this is over, the whole Work of the great Day will be done, and the Day it self will Conclude. And thus a Period will be put to the whole *Mediatorial* Undertaking of the *LORD JESUS CHRIST*. And accordingly, He will then deliver up that Kingdom, which he has now under his Management, into the hands of the

he Father ;and being one GOD with the Father and he Holy Ghoſt, he'l Reign with them in the eſſential Kingdom of the Godhead for ever & ever. See 1 *Cor.* 5. 24.

AND now to make one Reflection upon this point, viz.

USE. WILL *CHRIST* when he Aſcends into Hea. ven, at the Cloſe of the great Day, carry all the *Saints* with him, and leave all the *Wicked* behind, to ſuffer the Vengeance Decreed for them: Hence learn, That the Day of Judgment will be a Day of *compleat Redemption* to the Godly, and the *Conſummation of Miſery* to the Wicked.

1. IT will be a Day of *compleat Redemption* to the Godly. For when the Saints ſhall Aſcend with *CHRIST* to Heaven, in the Cloſe of the great Day; it will be after their Bodys ſhall be delivered from the Power of the Grave, by their Reſurrection; as their Souls were delivered from the Dominion & Defilement, yea from the In-being of Sin by Death; and it will be after they all in a Judicial way, be Abſolved by CHRIST, and Judged by him worthy of Eternal Life. And therefore when they ſhall thus Aſcend with CHRIST, it will be to enter into everlaſting Joys, that are unſpeakable, and full of Glory. And ſince the great Day, will raiſe them to that Felicity, it muſt needs be a Day of compleat Salvation to them. And is expreſly called, *The Day of our Redemption*, Eph. 4. 30. And we ſhould particularly prepare, and look, and long for it, as ſuch.

BUT then,

2. THE Day of Judgment will be the *Conſummation of Miſery* to all the Wicked. For their *Bodys* ſhall not only be raiſed out of their Graves, and united to their Raiſed Souls; and ſo be capable of ſuffering the Vengeance of GOD, both in Soul & Body; but they ſhall be Condemned by CHRIST to eternal Miſery; and in the Cloſe of this awful Day, They ſhall have this dreadful Sentence of Condemnation executed upon them, which will at once compleat their everlaſting Ruin and Deſtruction. And hence it is called, *A Day of Vengeance*, 2 Theſ. 1. 8. *And the great Day of Wrath*, Rev. 6. 17.

And the consideration of this should make every impenitent Sinner Fear & Tremble at the Prospect of it.

AND thus upon the whole, I have in some measure, shown from Scripture Light, what the particular *solemn Transactions* of the last Day will be. And this was the *Second Thing* proposed under the *Fifth general Head*, to prove the Proposition we are upon. There remains yet one more particular to be spoken to under this Head.

AND this is,

Thirdly, TO consider what the great *End* of all the solemn Transactions of the last Day, *is* and *will be*.

AND in a word, The *full & open Manifestation* of the *Declarative Glory of GOD*, and of *CHRIST*, is the great End of the last Day, and of all the important Business of it. That this is the Chief End of all, is plain from Phil. 2. 9, 10, 11. where we read, *That God hath highly exalted his Son Jesus Christ, and given him a name above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.* These words, indeed, have a partial Accomplishment already, and so may nextly refer to the Exaltation of CHRIST, as he now sits at the Right Hand of GOD the Father. But they can't have their plenary Accomplishment, till the great Day: For the Enumeration here, *Of things in heaven, and things in earth, and things under the earth*, takes in all the reasonable Creatures of GOD: And of these, there are Multitudes yet under the Power of Death and the Grave; and so are not able to pay the Honours to CHRIST, that are here spoken of; at least in so full and ample Manner, as they'll be able to do, at the great Day: And therefore the Apostle, without doubt, had an ultimate Respect to the last Judgment in these words. And if so, the *Glory* of *GOD*, is expressly proposed, as the great End of it. And the *Glory* of *CHRIST* also, in the Honours & Acknowledgements, that shall then be paid unto him. And indeed, if we do but consider the matter aright, we shall soon be convinced, That there will be

more

more open & full Manifeſtation of the Glory of GOD and CHRIST, at that Day, than there ever was or will be before. For the Glory of all the Divine Perfections will then clearly ſhine forth with an infinite Brightneſs. There have, indeed, been marvellous Diſcoveries already of the Perfections of GOD, in the Works of Creation and Providence; and more eſpecially in the glorious Work of Redemption, as far as we are able to dive into the Myſteries of it. But at the great Day, all the Myſteries, both in the Kingdom of Providence, and of Grace, will be unveiled; and we ſhall with open Face, behold the infinite Beauty & Harmony of all the glorious Perfections of GOD in them. But in a very particular manner, will the Glory of the Divine Perfections ſhine forth, both in the Salvation of the Godly, and in the Condemnation of the Wicked. There never has been ſuch a raviſhing manifeſtation of the infinite Wiſdom, Sovereignty, diſtinguiſhing Grace, Mercy, Goodneſs, Truth & Faithfulneſs of GOD, as will then be made, in CHRIST's Judging the Righteous to Eternal Life. And there never has been ſo open a manifeſtation of the infinite Power, Holineſs, Juſtice, Righteouſneſs of GOD, and the like, as will be made in the open Trial & Condemnation of the Wicked to Eternal Death. And as the Glory of *GOD*, ſo the Glory of *CHRIST*, will be marvellouſly diſplayed at the laſt Day. The true & proper *GODHEAD* of CHRIST, that is ſo impiouſly denied by many in the World, will then be openly acknowledged by every one; and all the Perfections of the Divine Nature glorioufly ſhine forth in him. And conſequently, the Power & Authority of *CHRIST*, that now ſo much deſpiſed and trampled upon by Sinners, will be owned & ſubmitted to, either willingly or unwillingly, by Angels and by Men, both good & bad: For, as I ſaid before, *They ſhall all confeſs him to be Lord, to the glory of GOD the Father.*

AND now to Conclude this Head,

Infer. 1. IS the *Declarative Glory* of GOD, and of CHRIST the great End of the laſt Judgment, and of all

the weighty Affairs of it, Then GOD will be no Loser by any of his Creatures in the End. No, not from such of them, as willfully deny him the Honour that is due to his Name in this World. For these He'l then make the Monuments of his terrible Indignation, and cause his infinite Power & Righteousness to Triumph in their everlasting Condemnation. And as for those who endeavour by his Grace, to advance his Glory here, he will enable them to do it in a more exalted manner, at that Day, and for ever in the eternal Kingdom.

Infer. 2. WE should hence make the *Declarative* Glory of GOD & CHRIST, the great *End* of all our Managements in this World. *That* which GOD proposes, as the ultimate End of all his Administrations, both in the Kingdom of Grace and of Providence, we should propose as the great End of all our Actions, whether Natural, Civil or Religious. And accordingly we have that express Command to this Purpose, 1 Cor. 10. 31 *Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of GOD.* Hence let our Care be thus to Glorify GOD here, at all Times, and in every Thing. And then GOD will not only receive Glory from us at the great Day, but confer an inconceivable, Eternal Glory upon us.

The Thirteenth Sermon.

WE are still upon the Illustration & Proof of the *Greatness* of the last Day, from the consideration of the solemn *Circumstances* & *Business* of it. And here I have more particularly considered, *I.* In how awful a *Manner*, that Day will be *Introduced*. *II.* The great *Length of Time*, that will, probably, be taken up in it. *III.* The *vast Appearance*, there will be on it. And *IV.* The *great & important Work* of the Day. And then remai

remains now but one thing more to be taken into Conſideration; and with this I ſhall Conclude the Subject.

HENCE,

§ *V*. THE Day of final Judgment will appear to be very great & awful, if we conſider, That 'twill be a Day of *great Joy* & *Gladneſs* to the Upright; and a Day of *equal Terror* & *Diſtreſs* to the Wicked.

TO be particular here,

I. IT will be a Day of *great* & *unſpeakable Joy*, to the Upright in Heart. It will, in a moſt eminent manner, be *the Day of the Gladneſs of their Hearts*. This will appear if we conſider,

(1.) IT will be a Day of the Saints glorious *Triumph*, over all Evils & Enemies. The Saints will obtain a compleat Victory, over all their Enemies, as ſoon as ever they ariſe out of their Graves, in the Morning of the Reſurrection. While they continue in this World, They obtain their Deliverance from the Ruling Power of Sin, Satan, and an evil World; but not from the Rage & Tyranny of either. At *Death* they obtain a compleat Deliverance both from the Rule & Tyranny of all theſe Enemies: But then Death which is the greateſt Enemy to Nature makes them Priſoners to it's ſelf; and holds them under it's victorious Chains till the laſt Day: But as ſoon as that Day ſhall advance, the Priſon of Death will be unlocked, their Graves will be opened; and the Chains of Death diſſolved; and ſo this laſt Enemy be for ever deſtroyed. 1 *Cor.* 15. 26. And therefore, as ſoon as ever the Saints ariſe out of their Graves in the Morning of the great Day; they'l ſing the Victory over all their Enemies; and ſay, as in 1 Cor. 15. 57. —— *Thanks be to God, which giveth us the victory, thro' our Lord Jeſus Chriſt.* Now this muſt needs fill the Hearts of the Saints with Joy unſpeakable & full of Glory. For Days of Triumph, have ever been accounted Days of Rejoycing among Men. It fills a City, or Nation, with a remarkable Joy, when their Prince or General returns with the ſpoils of Victory in hand. How tranſporting then muſt the Joy of the Saints be, when they ſhall have the Honour to tread

upon the Necks of all their Enemies; and shall see them prostrate in everlasting Chains before them; and never have any Power from that Day forward to create the least Disturbance unto them? Their Victory will be unspeakably greater than that of the most celebrated Conquerors in this World; and so will their Rejoycing too upon this Account.

BUT then,

(2.) THE Saints shall have a most *Joyful meeting with all their Friends*, at the last Day.

Particularly,

1. THERE will be a *Joyful Meeting* between the *Souls* and *Bodys* of the Saints at the Resurrection. *Death*, when it comes, makes a very sorrowful Parting between these near & dear Friends. It separates the Soul from the Body; and the Body from the Soul; and it maintains this separation all the while the Body is held under the Chains of Death. And tho' by the Souls immediate Entrance into Glory, it enters into those Joys, that over-ballance the Sorrows of it's Departure from the Body: Yet, since the *Soul* was originally made, to subsist in a *Body*; it has not it's perfect & compleat manner of subsisting, in a State of separation: And therefore, it desires, and longs after a *Re-union* with the Body; and waits with a joyful Expectation of it, at the Resurrection, *Rom.* 8. 23. And hence, as soon as ever the Grave shall be opened, at the last Day, The Soul will fly to embrace the Body, in Raptures of Joy; and the Body will Clasp the Soul with unspeakable Delight: And that which will render the meeting of these Friends inconceivably more Joyful, will be, They'l find each other, upon this Re-union, in a much more glorious State, than they left one another. For at Death, the Soul of the Saint, leaves the Body, a poor, weak, tottering, and polluted Frame; no better than an heap of cumbersome Clay. And the *SOUL* all the while the Body had any hold of it, was miserably polluted & defiled, with Sin; and cramp'd and wounded, in all the Powers of it. But upon their Re-union, they shall find each other free from all Sin, and from every Imperfection. And to say all, in one word, The Soul shall meet the Body *new molded* and framed after

ſter the Image of CHRIST's glorifyed Body: And the Body ſhall meet the Soul, fully conformed to the Image of CHRIST's moſt holy and glorifyed Soul: And then beſides, they ſhall meet one another in this glorifyed State, without the leaſt Fear or Poſſibility of their ever being parted again. And now, If we do but conſider theſe things, who can conceive the Joy that will fill the Saints, upon the happy meeting of their Souls & Bodys in the Morning of the Reſurrection.

2. THE Saints ſhall have a *Joyful meeting one with another*, and with the *holy Angels* at the great Day. All the Saints that have ever been, or ſhall be, will then meet together, in one glorious Aſſembly. At the laſt Day, Thoſe that are now Alive, and Thoſe that are yet Unborn, ſhall be gathered together into one Body, with *Abraham*, *Iſaac* & *Jacob*; with *Moſes* & *David*, with all the holy *Patriarchs*, *Prophets* & *Apoſtles*: And in a word, with all the *Saints* that are now in Glory; and being thus Aſſembled in One, They ſhall all unite with the innumerable Company of *Angels* & *Arch-Angels*. And when they are all thus gathered into one Body, They ſhall then behold & congratulate each others happy ſtanding, and Relation to *JESUS CHRIST*, and one another. And ſhall cultivate & improve the moſt free & intimate Acquaintance, with each other. And who can tell, what an Acceſſion of Joy this will be to the Saints at the great Day? There is nothing in this World ſo delightful to the Children of GOD, as the Company and Converſation one of another. Hence *David*, when he calls the Saints the *excellent in the earth*, and profeſſes *that all his Delight was in them*, (Pſal. 16. 3.) he ſpeaks but in the Language of every Child of GOD. And now, If Communion with ſuch be ſo delightful upon Earth, How raviſhing muſt it be to Converſe familiarly with glorifyed Saints & Angels at the Right Hand of CHRIST, at the Day of Redemption? It will create a Joy that is unſpeakable & full of Glory.

BUT that which Crowns all is—

3 THE Saints ſhall have a moſt *Joyful meeting* with *JESUS CHRIST*, at the laſt Day. They ſhall be bro't

into the immediate Presence of *CHRIST*, by the Ministry of holy Angels; and behold him in all his Glory: And not only so, but they shall see him, as their Father and their Friend; with his Countenance full of the most charming Smiles, and they shall hear the most gracious, and heart-ravishing Words dropping from his Lips. What Joy & Delight then will this most happy meeting inspire the Soul of the Saint withal? One short Visit from *CHRIST*, in the way of Ordinances; one gracious Look; one Smile; one friendly Word from him; while we are Praying unto him, or Hearing his Word, or waiting upon him at his Table, is accounted by the Saint worth all the Pleasures of this Life ten thousand times told*. Oh, How full & surpassing our present Conceptions, will the Joy of his Heart be, when he shall behold CHRIST as we have said? *When in his flesh he shall see GOD? whom he shall see for himself, and his eyes shall behold, and not another?* As holy *Job* comforted himself with the Thot's of, aforehand, *Chap.* 19. 26, 27. Oh! This will create a Delight in the Soul, as near to infinite, as a finite Being is capable of.

AND thus we see, That the Saints shall have a most happy *Meeting*, with all their Friends at the last Day; and how *Joyful* the Day is like to prove upon this Account.

(3.) *JESUS CHRIST* will confer the *highest Honours* upon the Saints, at the last Day; and this will wonderfully add to the Joy & Delight of it.

Particularly here,

1. *JESUS CHRIST* will advance them to the *most honourable Station* in the great Day. He'l place them at his own Right Hand, which is a place of Dignity, (as I observed before)† And there, as he'l Seat himself upon a Throne of Glory; so he'l seat them also upon Thrones of Glory, near to himself; and put Crowns of immortal Glory upon their Heads. Hence that of the blessed Apostle *Paul*, 2 Tim. 4. 8. *Henceforth there is laid up for me, a Crown of Righteousness, which the Lord the*

* *Psal.* 4. 7. † See *Matth.* 25. 33.

righteous

ighteous Judge ſhall give at that Day; *i. e.* at the Day of Judgment; *and not to me only, but unto all them alſo that love his appearing.* So that we ſee, it will be the *Coronation* Day of all the Saints. Now ſuch Days are wont to be accounted Joyful Days among Men. The Coronation of one Man, has many times fill'd an whole Nation with univerſal Rejoycings. How big then muſt the Joy of the Saints be, when every one of them ſhall have an immarceſſible Crown of Glory, placed upon his own Head; a Crown unſpeakably more worth than all the Crowns & Diadems of this World, united in one!

2. *JESUS CHRIST* will then acknowledge them, in the *neareſt Relation* to himſelf. There are many ſweet and comfortable Relations, CHRIST ſtands in to his Church and People. He ſuſtains the Relation of a Father, a Friend, a Brother, *&c.* unto the Saints; and he'l openly acknowledge them in the great Day, as his Children, his Friends, *&c.* But that Relation which carrys the moſt endearment of all is, the Marriage Relation, which he ſtands in unto the Saints. He ſuſtains the Character of an Husband unto them; and they ſtand in the Relation of a Spouſe unto him. Hence it is, *JESUS CHRIST* is expreſly called the *Bridegroom* of Believers, *Matth.* 25. 1. And they are called *the Bride, the Lamb's wife*, Rev. 21. 9. Now this Relation *JESUS CHRIST* will openly acknowledge at the great Day; and he'l publickly ſolemnize & compleat the Marriage between himſelf and the Saints. Indeed every Believing Soul is *eſpouſed* to *JESUS CHRIST* in this World; and as ſuch, it receives many ſignal Favours from it's Lord. But there are none of the Saints that will come to enjoy all the happy Privileges of this Relation, till the great Day: and then they will come to the full Poſſeſſion of them. And hence that Day is eminently called the *Marriage-Day of the Lamb*; or the Day wherein the Marriage between CHRIST and the Saints will be publickly Solemnized & Conſummated *. And accordingly *JESUS CHRIST* will appear at that Time in all the Glory & Splendor of a

* See *Rev.* 19. 7.

Royal

Royal Bridegroom: And Believers themselves shall be *prepared, as a Bride adorned for her Husband*, Rev. 21. 2. The Church will appear *all glorious within, her cloathing will be of wro't gold. She shall be brought unto the king in raiment of needle work*, Psal. 45. 13, 14. And now, how unspeakable will be the Joy, not only of the Saints Coronation, but of their *Marriage* Day? It was *a Day of the gladness of* Solomon's *heart, when he was crowned by his Mother in the Day of his Espousals*, Cant. 3. 11. But unspeakably greater, will be the Rejoycing of the Believer's Heart, when CHRIST will publickly own and embrace the Saints as his *Spouse*: And hence we read in Psal. 45. 15. (which ultimately looks to the great Day,) ——*With gladness & rejoycing shall they be bro't: they shall enter into the King's Palace.*

BUT then,

3. *JESUS CHRIST* will make the Saints *Assessours with him*, in the Judgment he'l pass upon Wicked Men and Devils. *JESUS CHRIST* expressly promised his Twelve *Apostles*, that *when he should sit upon the Throne of his Glory, i. e.* at the last Day, *they also should sit upon twelve Thrones, judging the twelve Tribes of Israel*, Matth. 19. 28. And tho' these words may denote some *peculiar* Honour that will be done the *Apostles*, in the great Day; as for instance, That they shall have an higher Place in Glory, than ordinary Believers; and, probably, sit the very next to CHRIST, in the Judgment: Yet, they don't exclude the rest of the Saints, from having a part in the Judgment. For we expressly read in 1 Cor. 6. 2. —*That the Saints shall judge the world*; *i. e.* the World of the Ungodly: Yea that *they shall Judge the Angels, i. e.* the *Evil Angels* also; as in *Ver.* 3. As to the particular Manner of this Judgment; it is not expressly revealed to us in the Scriptures; but in the Opinion of the most, and best *Expositors*, The *Saints shall Judge the World*, by *approving* the Sentence of CHRIST pronounced against Wicked Men & Devils; and this, as Assessours with CHRIST in the Judgment. Now the End of CHRIST in this, can't be to add any weight or Authority to his own most just & powerful Sentence; but to confer a *singular Honour* upon his Saints. And accor-

accordingly, this is the declared End of it, in *Pſal.* 149. 9. where the Pſalmiſt ſpeaking of the Judgment, ſays, — *This Honour have all his Saints.* And now what overflowing Joys muſt fill the hearts of the Saints in the Judgment of the great Day?

AND thus we ſee, That the Honours CHRIST will confer upon his Saints at that Day, will render it a Day of the greateſt Joy and Gladneſs unto them. And this was the *Third* Thing.

HENCE,

(4.) THE *glorious Proſpects* the Saints will have before them, at the laſt Day, will fill their Hearts with Joy unſpeakable & full of Glory. I obſerved before, That the Saints ſhall be openly acquitted by CHRIST in the great Day; and Adjudged worthy of Eternal Life. That ſweet Sentence ſhall be pronounced upon them, Matth. 25. 34. *Come ye bleſſed of my Father, inherit the kingdom prepared for you, from the foundation of the world.* And now the full Proſpect they'l have before them is, That as ſoon as ever the Work & Buſineſs of the Day is over, They ſhall both Soul & Body enter at once into the immediate Preſence of GOD in the higheſt Heavens, *where there is fulneſs of Joys*; and where they ſhall ſwim in Rivers of the pureſt Delights for ever & ever *. And Oh, How will this bleſſed Proſpect, raviſh & delight their Souls! and fill them with unutterable, yea, with inconceivable Joys! with ſuch Delights that no Tongue can expreſs, nor Tho't of Man extend unto.

AND thus upon the whole, we ſee, That the Day of Judgment will be a Day of *great* & *unſpeakable Joy* and *Delight* to the Saints. And if ſo, the Day it ſelf will be great & glorious, and ought to appear ſo, in the Eyes of every true Believer.

BUT beſides this,

II. THE Day of Judgment will be a Day of *great* and *unutterable Terror* & *Diſtreſs* to all the Wicked. It will be a Day as dreadful & amazing to Sinners, as it will be of Joy & Delight to the Saints.

* See *Pſal.* 16. *ult.*

AND

AND here, This may easily be demonstrated in one Word, Namely,

THE *State of the Wicked*, will in every respect be the *Reverse* to the State of the Righteous, in the Day of Judgment. And therefore all those Things that will add to the Joys of the Righteous, will increase the Terrors of the Wicked, at the last Day. And I know no more effectual way to give you a just Idea, of the doleful Horrours that will seize upon the Souls of the Wicked, than by briefly running the Parallel between their State, and the State of the Righteous, as it has, in short, been described unto you.

HERE then,

WILL the Day of Judgment be the Day of the Saints glorious Triumphing over all Evils & Enemies? It will be a Day wherein *the Triumphing of the Wicked will come to a perpetual End*; and all kind of Evils & Miseries seize upon them. Here the Wicked are in their Prosperity, and they many times Triumph over the Godly; and carry it with such an high hand, as tho' they were absolute Lords of themselves, and exempt from the Divine Jurisdiction. And tho' at Death this Triumphing of the Wicked will be over, as to themselves; yet their Bodies being buried in State, and laid in magnificent Tombs, as it many times happens; it seems to Survivors, as tho' their Triumphs entred with them into the other World. But at the Day of Judgment, (if not before) these Monuments of State, shall be entirely demolished; and the Wicked (even the greatest of them) shall appear in a most ignominous Condition; and have all kind of Evils fall upon them at once. Sin will now be finished in them; and it will bring forth Eternal Death upon the whole Man; which is a Complication of all pænal & distressing Evils.

AGAIN,

SHALL the Saints have a most Joyful Meeting with all their Friends, at the last Day: The Wicked will have as *doleful a Meeting* with all their *Enemies*. As soon as ever the Wicked Dye and come to see what their Eternal Doom is like to be; there will immediately arise an implacable Antipathy between their Souls & Bodies; and they'l

wiſh ten thouſand thouſand times over, they may never have a meeting again: But notwithſtanding this, They muſt be United again, at the Day or Judgment: And their meeting then, will be as when two envenomed and enraged Serpents fall upon one another. *And then*, They ſhall meet with all Wicked Men & Devils; with all that were the Inſtruments of their Eternal Ruin, and with thoſe they have been the wicked Inſtruments of bringing this dreadful Deſtruction upon. Theſe ſhall all make one Curſed Aſſembly, at that Day; and be their mutual Accuſers & Tormentors then, and for ever after. And beſides, They ſhall meet the *LORD JESUS CHRIST*, who will then appear their enraged Judge, and implacable Enemy. Now CHRIST ſits upon a Throne of Grace, and is willing to be reconciled unto the Chief of Sinners; but at the laſt Day, He'l mount the Throne of ſtrict Juſtice; and tho' he'l appear in flames of pure Love to the Godly; yet he'l appear in *flames of devouring Fire* to take Vengeance on the Wicked; and he'l be the moſt powerful & dreadful Enemy, they can behold, at that Time. See 2 *Theſ.* 1. 7, 8, 9. — *The Lord Jeſus ſhall be revealed from heaven, with his mighty Angels, In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord; and from the glory of his power.*

ONCE more, WILL *JESUS CHRIST* confer the higheſt Honours upon the Saints in the great Day; He'l load the Wicked then with all *poſſible Marks* of *Infamy* and *Diſgrace*. They ſhall have a moſt ignominious ſtanding at his Left hand (as I obſerved before,) Matth. 25. 33. *And he ſhall ſet the ſheep on his right hand; but the goats, i. e.* the Wicked, *on the left*. And inſtead of ſetting the bright Crown of Righteouſneſs upon their Heads, he'l ſet the *Seal* of eternal Damnation upon their Foreheads. And then, when the Wicked ſhall be fully convinced, how neceſſary an Intereſt in CHRIST is, and would give ten thouſand Worlds for ſuch an Intereſt, and begin to plead their Relation to him, (as you may ſee in Luke 13, 25.) he'l openly diſclaim every Relation to them,

but

but that of an incenſed Judge; as in Ver. 27. *And then will I profeſs unto them, I never knew you, i. e.* ſo as to approve of, or take delight in you: *Depart from me, ye that work Iniquity.* And again, Matth. 25. 41. —— *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil, and his Angels.* And *then*, When the Righteous come to be Aſſeſſors with CHRIST, in the Judgment; the Wicked ſhall be bro't *Priſoners* in Chains to to the Bar; and be Sentenced to Eternal Death, not only by CHRIST the ſupream Judge; but by the *Saints* themſelves in their actual Approbation of the Righteous and dreadful Sentence CHRIST will paſs upon them. This will be the amazing Contempt CHRIST will caſt upon all the Wicked at the laſt Day.

AND therefore,

Laſtly, AS the Saints ſhall have the moſt glorious Proſpect before them at that Time, the Wicked will have the moſt *doleful Proſpect* before their Eyes. They ſhall ſee nothing but endleſs Wrath & Vengeance, and the dreadful Storm of eternal Indignation, falling upon their guilty Heads.

AND now, Since this will be the doleful State of the Wicked, at the final Judgment, Great & Unutterable will be the Horror & Anguiſh, that will ſeize upon them at that Time. For, How will it Diſtreſs them to find all their former Hopes blaſted in Deſpair; their former triumphing but for a moment, and their former Joys ending in Eternal Sorrows? How will Horror & Trembling fall upon them, when they ſee themſelves in the midſt of all their Enemies, round about, and ſhall have no one to Pity or Succour them? What a terrible Fright muſt each Party be in, at the meeting of their Curſed Souls and Bodys? How will it Scare & Amaze them, to find themſelves in the midſt of Condemned Priſoners, in Chains, and among wrathful Devils? But above all, How doleful will be their Conſternation, to behold an Omnipotent enraged Judge, with a flaming Sword of Vengeance in his hand; and lifting it up, to ſheath it in their Bowels for ever & ever? What terrible ſhame & confuſion of face muſt overwhelm & cover them; when they ſee themſelves loaded with infinite Diſgrace; Deſpiſed,

Contemned

Contemned & Rejected by JESUS CHRIST; and even Condemned by thoſe that were once ſhamefully treated and condemned at their Bar? *And finally*, Is there any Words can deſcribe, or Thot's conceive, the intolerable and amazing Anguiſh that will prey upon them; when they have no other Proſpect before them, but an Eternity of the moſt heavy & unſufferable Wrath? Oh, the Grief, the Diſtreſs, the Horror, the Anguiſh, the Wicked will be in at the laſt Day! How will they wiſh, they had never been Born? What fruitleſs Attempts will they make, to eſcape the dreadful Condemnation coming upon them? How will *they cry to Mountains & Rocks, Fall on us, and hide us from the Face of him that ſits on the Throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come, and who ſhall be able to ſtand?* Rev. 6. 16. Thus great & intolerable, yea, unſpeakably greater than we can conceive, will be the Diſtreſs & Anguiſh that will fall upon the Wicked at the laſt Day.

AND now, upon the whole of what has been ſaid at this Time, we ſee, That the Day of final Judgment will be a Day of great Joy to the Righteous, and of as great Sorrow & Diſtreſs to the Wicked. And if ſo, That Day when it comes, muſt needs be a very great, and awful Day indeed. There never has yet been any one Day like it, nor will there ever be any Day beſides, to compare with it.

AND thus I have, (tho' after a very imperfect manner) paſſed thro' the *Doctrinal* Part of this copious Subject; and have made many *practical Reflections*, upon particular Heads, as I paſt from one to another. I ſhall therefore be the ſhorter now, in the *general Application* of the whole.

AND here, Let it be in one Word only, Namely,

USE, WILL the Day of final Judgment be a very great & awful Day, as you have heard, Then let us improve the Conſideration of it as a powerful Argument, to get and keep our ſelves in a *due Preparation* for it. Since the Day, and the Affairs thereof, are of ſo great Importance, and we our ſelves ſo nearly concerned in them, it muſt needs be the indiſpenſible Duty, and the Intereſt of every

every one of us, to get into the speediest & best Preparation we can to *stand before the Son of Man at his appearing*. We see that the Consequents hereof, are no less than Eternal Life or Eternal Death. And therefore, as we would escape the Damnation of Hell, and obtain the Happiness of the Eternal Kingdom, we must get & keep ourselves in a readyness for Judgment. And we may improve this Consideration also, as a farther Motive to the Duty, Namely,

Mot. THERE are but few, comparatively, who take any considerable Pains in this great Affair; and so the most of Mankind, are like to be Condemned in the great Day, and lost for ever, thro' their own sloth & negligence. The Number of Sheep at the Right hand of CHRIST will be but a little Flock, in compare with the Multitude of Goats that will be found at his Left Hand. Now those that shall be found at the Right Hand of CHRIST, are the only ones, that shall be able to stand the Tryal of the great Day, and be Judged worthy of Eternal Life. As for all the Rest, They shall *fall in the Judgment*, and be Condemned to Eternal Death. Now the principal Reason, why such Multitudes, especially of those who once had their Being under the Light of the Gospel, are like to be Condemned at last, and Perish for ever, is, because they are Careless & Unconcerned about a future Judgment. They are more intent upon this World, and more eager & diligent in pursuing the Honours, Profits & Pleasures of this Life, than in providing for their Souls and Eternity: And therefore they'l have but a miserable Account to give in, at the last Day; and so will unavoidably fall under the severest Condemnation. This Consideration, especially if we join to it all that has been said before, may serve as a Spur to the utmost Diligence, in our Preparations for the coming of our Lord.

AND now I shall Conclude my Subject, with laying down some *Rules* that may be of general Use and Direction to us all, in this great & weighty Affair.

Rule 1. SECURE an Interest in the *Favour* and *Friendship* of the *LORD JESUS CHRIST*. This you must do,

do, by a diligent Endeavour after ſaving Converſion to GOD: By exerciſing a godly Sorrow for all their Sins, and by an hearty cloſing in with CHRIST, in all his Offices, upon his own Terms. Such a *Converſion* to GOD will effectually ſecure an Intereſt in the Favour & Friendſhip of JESUS CHRIST; and if we once ſecure this to our ſelves, we ſhall ſecure a comfortable ſtanding in the laſt Judgment. For when CHRIST the Judge ſhall appear, all that ſhall be found Friends to him, ſhall appear with him in Glory, See *Col.* 3, 4. While every one of his Enemys ſhall be dragg'd into his Preſence, *and ſlain before him*, Luke 19. 27.

Rule 2. BEWARE of all ſuch things as have a Tendency to make us *Remiſs* & *Careleſs*, in our Preparations, to give up our laſt & ſtrict Account. And in particular, Beware of the ſinful Pleaſures, and exceſſive Cares, of this Life. "A diſſolute voluptuous Courſe of Life, is joyned with a bruitiſh neglect of GOD and the Soul. And thoſe that are deeply involved, and engaged in the Affairs of this Life, have ſeldom any Leiſure to regard *the one thing needful*". Their Minds are ſo overſhaded with the Cares of the preſent World, that they cannot take a right Aſpect of that which is to come". And hence it is our bleſſed Saviour has given us that ſolemn Caution, which we muſt either Regard, or fall in the Judgment Luke 21. 34. *Take heed to your ſelves, leſt at any time your heart be overcharged, with ſurfeiting and drunkenneſs, and cares of this Life, and ſo that Day come upon you unawares.* Plainly intimating, that if we diſregard this Counſel of his, we ſhall be Condemned in the great Day, for our Senſuality & Worldly-mindedneſs: But if we obſerve this Direction from Goſpel Principles, we ſhall be able to ſtand our Tryal at the laſt Day.

Rule 3. LIVE in a *believing realizing View* of the Judgment to come. Perſwade thy ſelf, that there is a Judgment approaching; and that in a little Time, thou muſt as certainly appear before the Judgment Seat of CHRIST, as tho' thou waſt now actually giving up thy Account unto him. Think how ſtrict & ſolemn this

Account will be; and how great the Conſequence of giving up either a Good or a Bad Account, at that Day. If any thing will have a tendency to quicken you in your Preparations for Judgment, ſuch a realizing View as this, will, by the Grace of GOD, have a mighty Influence in this Affair.

Rule 4. YIELD a *Goſpel Obedience* to the holy Commandments of GOD. *i. e.* Be Sincere, Chearful, Diligent, Univerſal, and Conſtant in your Endeavours to obey the Commandments of GOD. And let your entire Dependance be upon the Merit of CHRIST's Obedience, for your Acceptance with the Father in it. Such Obedience is pleaſing to GOD *now*, and will be accepted and graciouſly Rewarded at the *great Day*, Pſal. 119. 6. *Then ſhall I not be aſhamed* (ſays *David*,) *i. e. I ſhall* be able to hold up my head with Comfort at the laſt Day, *when I have reſpect*, or yield a ſincere Goſpel Obedience, to *all thy Commandments*.

Rule 5. MAKE an *open Profeſſion* of the Name of CHRIST, and *Zealouſly* maintain his Cauſe & Intereſt in the Place & Station GOD has ſet you in If you are either afraid or aſhamed to do this: If you are prevailed upon to Neglect the Duty, either thro' the Frowns or Flatterys of this World, or from any other Cauſe of the like Nature, CHRIST reſents it, as being aſhamed of him. And he plainly informs us, what Treatment ſuch muſt expect from him, in the great Day, Mark 8. 38. *Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous & ſinful Generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father, with the holy Angels.* But on the other hand, If we make a ſincere & open Profeſſion of his Name, and are Zealous & Diligent in our ſeveral Capacities to promote his Honour & Intereſt in the World; then he has aſſured us of a gracious Acknowledgment and Acceptance at the final Judgment. See Matth. 10. 32. *Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in Heaven.*

Rule

Rule 6. MAKE a Wiſe & Faithful *Improvement* of the ſeveral *Talents* GOD has betruſted you withal. "All the Bleſſings we poſſeſs (ſays one) whether *Natural*; our Life, our Faculties, our Endowments, our Health and Strength: Or *Civil*; our Honours and Dignity, our Riches & Reputation: Or *Spiritual*; the Goſpel in it's Light & Power, the Graces & Aſſiſtances of the Holy Ghoſt, as they are Gifts from GOD's Love, ſo they are Talents to be employed to his Glory": and we muſt be reſponſable at laſt for all that we have received. And therefore as we would eſcape the *Doom* of the Unfaithfull Servant, who will be *caſt into outer Darkneſs, where there is weeping, and wailing, and gnaſhing of Teeth*, (as *Matth.* 25. 30.) and receive the Commendation and Reward, of the good & faithful Servant who ſhall *enter into the Joy of his Lord*, (as in Ver. 21.) We muſt faithfully and diligently Improve all our Time & Talents, in the Service, and to the Glory of our Lord & Maſter.

Rule 7. FREQUENTLY look over the *Records* of enlightned Conſcience, and Try & Judge your ſelves by them. This is neceſſary in order to our ſtanding the Tryal of the laſt Day: For the Beſt of us all are ſubject to daily faults & Infirmities, for which we muſt daily ask Forgiveneſs, and obtain the Pardon of them, or we ſhall not be able to ſtand in the Judgment. Now we ſhan't be able to come to a right Underſtanding of theſe Sins, in order to Confeſſion & Pardon, without looking over the Records of enlightned Conſcience. But if we exactly & diligently do this, our Conſciences will be faithful Monitors to us, and warn us of our Sins & Hazards. And if we do but hearken to the Admonitions of it, and daily condemn our ſelves before GOD, for the Sins our Conſciences Condemn us for, and fly to the open Fountain for pardoning & purifying Grace; by this means we ſhall daily make up Accounts, and keep our Accounts even with our Judge, and ſo be acquitted by him in the Day of Tryal, 1 Joh. 3. 20, 21. *For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, If our heart condemn us not, then have we confidence towards God.*

Rule 8. CONSTANTLY *Watch & Pray* that you may keep in actual readiness for Death & Judgment. Be upon your Watch, and diligently look out for the Coming of your Lord. And Pray daily and fervently that whenever he comes whether at Death, or at the final Judgment, you may be found of him in Peace. This is a sure & safe Rule which our Saviour himself has given us, in this Case, Luke 21. 36. *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*

AND now, to close all; By a faithful & diligent observing such *Rules* as these, we shall be able to hold up our heads with Joy at *CHRIST*'s appearing, and receive from him a never fading Crown of Eternal Glory. *AMEN.*

Dover 2 Centuries 197

Jews have a Saying An Hour in Heaven is of more Worth than a Life on Earth.

Hopkins. Eternal Order 2 Cor 4 v 18 27 Practical

Traill on Heb 10 v 23 200 v Digest of Glory
Simmonds on Faith & Sight 89 v 3264

The more our Spirits are enlarged on Earth
The deeper Draught shall they receive of Heaven
Young 2d part 161

Practical Discourses

ON

HEAVEN.

PSALM XVI. 11.

Thou wilt shew me the Path of Life: in thy Presence is fulness of Joy, at thy right hand there are pleasures for evermore.

The Fourteenth Sermon.

THIS is a Psalm of *David*'s Composure: And by reason of the Excellency of the Subject Matter, it is entituled *Michtam, i. e. A Golden Psalm of David.* And (as one † well observes) there is a mixture of History & Prophecy in it: Some Things in the literal & immediate sense referring to *David*: and others are applicable to Him, but in a lower Sense, and by a remote Metaphor; and have their literal & principal Accomplishment in our Saviour. And there is, thro'out the Psalm, a wonderful Expression of an entire Confidence in GOD, both for Deliverance out of all Trouble; and for obtaining everlasting Blessedness

† Dr. *Bates.*

ſedneſs in the End. This Hope is very fully expreſſed, in the *three laſt Verſes* of the Pſalm, —— *Therefore my heart is glad, and my glory, i. e.* my Tongue *rejoyceth: my fleſh alſo ſhall reſt in hope, i. e.* in hope of the Reſurrection. *For* (as it follows) *thou wilt not leave my ſoul in hell, i. e.* Thou wilt not leave me for ever in the State of the Dead: Theſe words, tho' they have their more immediate Accompliſhment in our bleſſed Saviour; yet they likewiſe reſpect *David*, and all the Saints; for they lay down their Bodies in the Grave, in hopes GOD will not leave them for ever under the power of Death. But then the Words that immediately follow, *viz. Neither wilt thou ſuffer thine holy One to ſee Corruption*, have, in no ſenſe had their fulfilment in *David*; but are wholly applicable to the *LORD JESUS CHRIST*: and the meaning of them is, That the Body of our Saviour ſhould be exempted from the corrupting Power of the Grave, and reſtored the Third Day to Life". And accordingly, the Apoſtle *Peter* applys them to CHRIST alone in *Acts* 2, 25,——32. But however, The next Verſe, which contains the Words of my Text, is to be applyed, not only to CHRIST, but to all the Saints: And every true Believer may ſay, as in theſe Words, *Thou wilt ſhew me the path of Life: in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.*

HERE then, We have a lively Deſcription of that compleat & eternal Happineſs, the Saints ſhall be advanced to in the Kingdom of Heaven. And there are Three things we may obſerve in them;

1. WE have the future Happineſs of the Saints deſcribed unto us. This Deſcription is contained in theſe Two Expreſſions, *Fulneſs of Joy*, and *Pleaſures for evermore.* That Bleſſedneſs which the Saints ſhall arrive unto in Heaven, is a perfect & compleat Happineſs; an Happineſs as full as their refined & fortified Natures, will allow of. There will be a fulneſs of Poſſeſſion, in that State, and a fulneſs of Satisfaction in the Poſſeſſion. And then this compleat Enjoyment will be Everlaſting; it affords *Pleaſures for evermore. i. e.*; Pleaſures uninterrupted, and without any End.

AGAIN,

AGAIN,

2. WE may obſerve the *Place* where the Saints ſhall enjoy this compleat & eternal Bleſſedneſs. And this is ſaid to be *in the Preſence of* GOD, and *at his right hand*, *i. e.* in the Kingdom of Heaven; in that Kingdom which GOD has prepared for his Elect, from before the Foundation of the World. This Kingdom is here expreſt by the *Preſence of* GOD, (1.) Partly, becauſe it is the Seat of GOD's moſt glorious Reſidence; or the Place where he makes the moſt eminent Diſcoveries of his Divine Glory & Perfections. As to the Eſſential Preſence of GOD this is indeed every where the ſame: But as to the Influxive Declarative Preſence of GOD, This is *ſpecial*, and more in one Place than in another. And thus GOD is in a more peculiar manner preſent with his Saints on Earth, than he is with the reſt of the World — But the cleareſt & brighteſt Manifeſtations of the infinite Glory and Perfections of GOD are in the third & higheſt Heavens, and no where elſe. And then, (2.) It is expreſſed by the *Preſence of* GOD, becauſe this Preſence and Enjoyment of GOD, is the principal Ingredient in the Happineſs of Heaven; as we may hear in the following Diſcourſe. And as Heaven is expreſt here by the *Preſence of* GOD; ſo it is alſo by the *Right hand of* GOD. Which denotes, That the Happineſs of Heaven is the higheſt Happineſs the Saints can be advanced unto.

AND then,

3. OBSERVE here the *Certainty* of the Saints arriving to this Conſummate Happyneſs, in the Kingdom of Heaven. This is contained in thoſe Words — *Thou wilt ſhew me the Path of Life, i. e.* Thou wilt certainly introduce me into the Kingdom of Heaven. The *Pſalmiſt* here, expreſſes his *Aſſurance* of eternal Salvation. Now this Aſſurance was not grounded upon any ſpecial Promiſe that was made to him, more than to any of the Saints; but upon the Evidences he had of his being a true Child of GOD. He knew that he had Choſen the Lord to be his GOD, and accordingly put his Truſt in Him. He alſo knew that he had Choſen the People of GOD for his People, and delighted in them as the

Excellent in the Earth, as you may see in the *three first Verses* of this Psalm. And finding these certain Characters of Saving Grace in him, He cou'd assure himself from hence, that the *Lord was the Portion of his Inheritance* as in *Ver. 5th.* and would *shew him the Path of Life*, as in the Text. And this may serve to prove the Certainty of every true Saints eternal Salvation.

HENCE the *Doctrine* I shall speak to from the Words is this:

Namely,

DOCT. *EVERY true Saint shall certainly come to the Possession of compleat & eternal Blessedness in the Kingdom of Heaven.*

IN the Prosecution of this most delightful Subject, I shall insist chiefly upon these Two general Heads:

I. I shall endeavour to *Explain the Nature of that Blessedness*, which shall be the everlasting Portion of the Saints in Heaven.

II. I shall *Prove* that every true Saint shall finally come to the full Possession of that Blessedness, in the Kingdom of Heaven.

First, I shall endeavour, as far as I can, to explain the *Nature of that Blessedness* which shall be the everlasting Portion of the Saints in Heaven.

BUT here before I enter into particulars, 'tis needful I should briefly Premise,—

THAT 'tis utterly impossible for any Man, in this Mortal State, fully to *Conceive*, much more, perfectly to *Describe* that Blessedness the Saints shall come to the Possession of, in the Eternal Kingdom. The Apostle *Paul* has expresly told us in 1 Cor. 2. 9. *That eye hath not seen, nor ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him.* And agreable to this, the Apostle *John* assures us in 1 Joh. 3. 2. ——*That it doth not yet appear, what* the Children of GOD *shall be.* The meaning of which Places is evidently this, That the Glory which GOD has

has prepared and will beſtow upon the Saints, in the Kingdom of Heaven, is ſo tranſcendently great & excellent, that no mortal Man can Expreſs, or Conceive, what the reality & fulneſs of it is. And there may be theſe Reaſons given, why that State of Bleſſedneſs is ſo unutterably & inconceivably Great unto us at preſent.

1. OUR Underſtandings are miſerably *Contracted* and *Darkned* by the Apoſtacy. Sin has ſo dreadfully blinded the Minds of Men, that it is but little we do, or can know, eſpecially about Spiritual & Divine Objects, to what we might have done, had we never Rebelled againſt GOD. This Darkneſs is ſo groſs & prevalent in the Natural Man, *i. e.* in every one in a State of Nature, that we read in 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.* And tho' every one that is born of the Spirit of GOD, is enlightned by the Spirit; yet this Illumination is but in part: There is a mixture of Darkneſs remaining in the moſt enlightned Mind upon Earth. And accordingly we read in 1 Cor. 13. 9. *For we know in part, and we propheſy in part.* And again, ſays the Apoſtle in Verſe 12. *For now we ſee thro' a glaſs darkly, but then face to face: now I know in part; but then ſhall I know even as I am known.* So that we ſee, it is a Condition of this State of Mortality, *to know but in part.*

2. ANOTHER Reaſon hereof may be, to exerciſe the *Obedience, Faith, Hope, Love, Patience*, and the other Graces of GOD's Children. The Duties and Graces of GOD's Children appear much more admirable and praiſe-worthy, when they are exerciſed in a believing Expectation only of an unſeen, and inconceivably glorious Reward in Heaven, than if they were exerciſed in a ſenſible View of the Glories of the Eternal Kingdom.

AND then,

3. ONE more Reaſon may be, to render the preſent State *tolerable* to the Saints, in this Life. If we had but a clear & comprehenſive View of the Glories of that World,

World, which are invisible to a Mortal Eye, the Saint must attain to much higher Degrees of Grace, than ever they are blest withal in this World, to exercise becoming Patience, while they continue in this Life. For the more the Saint sees and knows of Heaven in this World, the more earnest and vehement are his Breathings after the full Enjoyment of it. This we see in the blessed Apostle *Paul*, who had had as clear a View of the Glories of the World to come, as ever any mere Man in this State of Mortality had. He *was once caught up into the third heaven, into Paradice, and heard unspeakable words, which it is not possible for a man to utter*, 2 Cor. 12. 4. And we never read, nor heard, of any Saint that had more vehement longings to depart this Life, and to be with CHRIST than he had. As you may see in Phil. 1 23. *For I am in a straight betwixt two having a desire to Depart, and to be with Christ*; *which is far better*. That sight which he had had of Heaven, was so clear & ravishing, that he could scarce content himself to be here. Consequently then, if any Saint upon Earth, should once have such a Prospect of the Glorys of Heaven, as the Saints above are blest withal, he must be endowed with Grace even in the Perfection of it, to exercise a becoming Submission to the Divine Will, while GOD should see Reason to keep him from the Possession of that Inheritance he has in reserve for him And for this Reason, among others, it may be, GOD sees it best we *should walk by faith, and not by sight in this world*.

4. THE Glorys of Heaven are too *large* and *refulgent*, for any one in this State of Mortality to have a clear & comprehensive Sight and Understanding of them. The Object is of such Dimensions it is vastly too big for us. And (as one observes,) "It is as impossible in this "Life, for any mortal Brain to conceive them to the Life, "as to compass Heaven with a Span, or contain the migh- "ty Ocean in a Nut-shell. And therefore if GOD should unveil the Glorys of Heaven and present them to our View, the excessive brightness of them, would strike us blind, yea dead, in a moment. No one could Live a minute

minute under the weight of ſuch an Exhibition. See 1 *Tim.* 6. 16.

AND thus upon the whole, we ſee that it is utterly impoſſible for any Man in this preſent State, fully to Conceive, or perfectly to Deſcribe, that Bleſſedneſs the Saints ſhall come to the full Poſſeſſion of in Heaven, and what the Reaſons of it are. And therefore for Me or for any one elſe, in this World, tho' the moſt learned & improved Chriſtian, to pretend to give a clear & perfect Deſcription of the Happineſs of the Heavenly World would be but vain Arrogance, and a daring Preſumption in him. I ſhall not therefore ſo much as make the leaſt pretence unto it. But ſince there are many things concerning the Glorys of Heaven, that are revealed to us in the holy Scriptures; and the Knowledge of them is neceſſary to quicken the Saint in his Preparations for them: I ſhall for this End, and according to my beſt Underſtanding; ſay a few things concerning that *fulneſs of Joy*, and thoſe *everlaſting Pleaſures*, which the Saints ſhall come to the Poſſeſſion of, in the *Preſence of GOD*, *and at his Right hand in Heaven*. And having premiſed theſe things, I ſhall now proceed to ſpeak to the *Firſt general Head* propoſed, in the following Order.

I. I ſhall endeavour to ſhew wherein the *Eſſence* of Eternal Bleſſedneſs conſiſteth.
II. SAY what the *Properties* of that Bleſſedneſs are.
III. CONSIDER ſome of thoſe *Metaphors* by which the Glorys of Heaven are ſhadowed forth to us in the holy Scriptures.
IV. CONSIDER the *Time* & *Seaſon*, when the Saints ſhall come to this Enjoyment.

§ *I.* I ſhall endeavour, as far as I can, by Scripture-Revelation, to ſhew *wherein the Eſſence of Eternal Bleſſedneſs conſiſteth.* And here it is commonly ſaid by *Divines* to conſiſt in theſe two things,

1. IN a perfect Freedom from all *Evil*.
2. IN a full Enjoyment of all *Good*.

I. IT conſiſts partly, *in a perfect Freedom from all Evil.* By the Apoſtacy of our firſt Parents from GOD, we are all

all of us involved in a two-fold Evil, *the Evil of Sin*, and *the Evil of Affliction*. The *firſt* we fooliſhly bro't upon our ſelves, by a ſhameful Tranſgreſſion of the holy, juſt & good Law of GOD: And the *latter* GOD has righteouſly bro't upon us, as a juſt Puniſhment for our Rebellion againſt him: And by theſe two Evils, Man has been ſtript of his primitive Glory & *Happyneſs*, and rendered the moſt miſerable Creature in the whole World. And there is no poſſibility of his ever arriving to compleat Happyneſs again, but by the entire Removal of theſe Two Evils. And therefore as Heaven is repreſented in Scripture as a State & Place of perfect & compleat Bleſſedneſs; it neceſſarily ſuppoſes, a compleat Deliverance, from the Evils both of Sin & Affliction. For, Do but imagine the leaſt Tincture of Vice, or the leaſt Degree of Suffering in Heaven, and you Eccliſe the Glory of that Place, and render it imperfect.

HERE then,

(1.) IN *Heaven*, the Saints ſhall enjoy, *a perfect Freedom from all Sin*. Sin is the greateſt Evil in it ſelf; and ſo is the greateſt Evil that ever has, or can befal us. There is no Evil of Affliction to compare with it. It is the only Object of GOD's hatred, *Jer.* 44.4 And what alone renders the Creature Odious in the ſight of GOD, (*Habak.* 1.13.) and obnoxious to the terrible Revenges of his Juſtice. It is this alone, that has kindled the Fire of Hell, and for this the Damned ſuffer the Vengeance of GOD there: and therefore it muſt needs be, of all Evils, the greateſt in it ſelf. Indeed, Carnal Sinners have not this Notion of Sin: But there is no true Child of GOD, but has this Apprehenſion concerning it. It is the chief Object of his hatred, and the greateſt Burden he has to bear. And he would be willing to undergo any Evil of Affliction in this World, ſo he might, by this means, get rid of the Evil of Sin. Nay, He chuſes to ſubmit to the greateſt Sufferings, rather than willingly to offend his heavenly Father, by the leaſt Tranſgreſſion. But after all, he cannot get rid of Sin in this Life. But then, as ſoon as ever the Saint ſhall come to the full Poſſeſſion of heavenly Glory, he'l be freed at once from all Sin. This Freedom is eſſential to the Happineſs of Heaven. This

we

we learn from Rev. 21. 27. *And there ſhall in no wiſe enter into it, i. e.* into Heaven, *any thing that defileth, neither whatſoever worketh abomination, or maketh a Ly.* By which Expreſſions, we are to underſtand, that no one Perſon ſhall ever enter into the Kingdom of Heaven, with the leaſt Defilement of Sin, cleaving unto him. And therefore, whenever it ſhall be the happy Lot of any of the Saints now upon Earth, (as it ſhortly will be of each one of them) to enter into the Kingdom of Heaven, they will immediately obtain a full and everlaſting Deliverance from all Sin.

1. THEY ſhall obtain a moſt compleat Deliverance from the *In-being* of Sin. The beſt of the Saints in this World, have a Body of Sin & Death remaining in them. And tho, this Accurſed Principle has (by the Grace of CHRIST) loſt it's reigning Power in them; yet it never ceaſes wholly from working in them. They find *a Law in their Members* continually *warring againſt the Law in their Minds, and oftimes bringing them into Captivity to the Law of Sin, which is in their Members.* This the bleſſed Apoſtle *Paul*, as great a Saint, as ever lived upon Earth, found by his own ſad Experience; as you may ſee in *Rom.* 7. 23. And therefore it extorted that mournful Complaint from him, in Ver. 24. *Oh, wretched man, that I am, who ſhall deliver me from the Body of this Death.* And there is not ſo much as one Child of GOD in the whole World, but finds the workings of this Corrupt Principle in him: And it is not all his Sighs, and Tears, and Crys to GOD, that will deliver him, either from the In-being, or from the Tyranny of this Body of Sin and Death, while he continues in a State of Mortality. But now, as ſoon as ever he ſhall come to take his leave of this World, and enter into that *fulneſs of Joy, that is in the Preſence of GOD*, he'l leave this Burden of Sin behind him; and enter pure & ſpotleſs into the Preſence of GOD. And hence the *SOULS* of the Saints, that are now in Heaven, are expreſly called, the *Spirits of juſt men made perfect*, Heb. 12. 23. *i. e.* They are perfectly free from Sin, and made perfect in Holyneſs. The Habits of Sin, that were in them, are now removed. Their former Diſ-

Dispositions to Sin and Indispositions to Duty, are taken away; and the very Seeds & Principles of all Sin, are entirely plucked up by the Roots.

HENCE,

2. IN Heaven the Saints shall keep free from every *Act* of Sin. The many Acts of Sin that defile the Saints Life in this World proceed from *unmortifyed Habits* within. The Root of all Sin remains in them, and as long as ever it does so, it will in some way or other Issue forth it's bitter & accursed Fruit, in the Life & Conversation. But as in Heaven the Saint shall be delivered from the Fountain of all Sin, so he shall be delivered from all the Corrupt streams that flow from it. He shall never more Swerve in the least, from the Rule of his Duty; not Transgress the holy Law of GOD, in Tho't, in Word or in Deed. When once you get to Heaven, you shall have no more vain Thot's lodging in you; no more of the workings of Corruption in your Hearts: You shall find no more Inclination to any Sin; nor the least Aversion to any Duty arising in you. You shan't experience any more Deadness or Dulness in Duty: Neither shall you ever fail in the least Article of Duty, either thro' want of Light to instruct you in it, or for want of a right End, in the Discharge of it. In a word, you'l be no more capable of Sinning against GOD in Heaven, than the Angels, who are confirmed in Holyness & Glory.

HENCE,

3. IN Heaven the Saints shall be delivered from all *Temptations* to Sin. The Saints account it a great part of their Infelicity upon Earth, that they lye so much exposed, as they do, to the Temptations of Sin & Satan. Satan the common Enemy of GOD and of Souls, is continually raising his Batteries against the Children of GOD in this Life. He is perpetually forming his Stratagems, and laying his Snares to deceive them into Sin; and he has his Emissaries in all Places, to entice them to it. And by this means the Saints have oftimes been betrayed into Sin, to the Dishonour of GOD, and the wounding their own Souls. And when this Adversary has not been able, by all his Power and Policy, to gain a Victory; yet the Saints have oftimes been in great Perplexity & Distress, thro' the repeated

epeated violent Aſſaults of Satan upon them. Theſe aſſaults were ſo furious upon the Bleſſed Apoſtle *Paul*, hat he was forced to cry out for help under them, and arneſtly beſought the Lord for Deliverance from them *. And there is no Saint, that has ever paſt thro' this World ut has met with more or leſs of them. But now in Heaven you ſhall for ever be entirely free from all theſe Temptations of the evil one. *Satan* that was once caſt ut of thoſe glorious Regions, ſhall never more be able to nter into the Borders of them; nor ſhoot ſo much as one f his poiſoned Arrows there. He is confined to the Circle of this lower World. And therefore, how much ſoever he may rage & tyrannize here, he has no power at all, o vex or diſturb the Tranquillity of the Saints in Glory. hey are got infinitely beyond his reach; and ſhall never ore meet with the leaſt Moleſtation from him. He ſhall ever inject one bad Tho't more into their hearts, nor lay nother Temptation before them to Sin.

AND then,

4. IN Heaven the Saints ſhall be everlaſtingly freed from he *Guilt* & *Defilement* of Sin. As long as ever the Root Sin remains in the Heart (as it will do all the while he Saint continues in Life) ſo long will the Defilements Sin cleave unto him. And tho' by his Intereſt in HRIST, he is ſo far free from the Guilt of Sin, as to delivered from the condemning Power of the Law, as Rom. 8. 1. *There is therefore now no Condemnation to em that are in Chriſt Jeſus, who walk not after the fleſh, ut after the ſpirit*: Yet by his ſubjection to Sin here, he equently falls under the Diſpleaſure of an heavenly Faher, and expoſes himſelf to his paternal Corrections; nd as long as he does ſo, there is ſomething of Guilt cleaing to him; and he needs a freſh application of Pardon, ſet all things to rights between GOD and his Soul. ut now in Heaven the Root & Branch of Sin being ken away, (as I ſaid before) that Guilt & Defilement, at inſeparably cleaves unto it, will entirely ceaſe with. The Souls of the Saints will there be waſhed, and ade white in the Blood of the Lamb, *Rev.* 7. 14.

* See 2 *Cor.* 12. 18,

And

And they'l appear without ſpot & blameleſs before the Throne of GOD, 2 *Pet.* 3. 14.

AND thus, upon the whole, ſhall the Saints in Heaven, enjoy a perfect freedom from all Sin: from the Inbeing and the Habits of Sin: from all the Acts of Sin: from all Temptations to Sin: and from the Guilt and Defilement of Sin. Now this is a glorious Privilege indeed: and no ſmall part of the Saints Bleſſedneſs above. It is what the Saints upon Earth ardently deſire, and pray to GOD for. And they would give ten thouſand Worlds, if they had them, to keep free from ſinning againſt GOD: And yet, Alas! none are ſo happy, as to enjoy the Privilege, but the Saints in Glory: And they Enjoy it in the Perfection of it. And as in Heaven the Saints ſhall enjoy a perfect Freedom from all *Sin*: ſo,

(2.) THEY ſhall alſo enjoy a perfect Freedom from all *Suffering*. *Sin* & *Suffering* are always united: and (as one obſerves,) "They go together, as the Body, and the ſhadow; when the former is aboliſhed, the latter ceaſes with it. And as in Heaven the Saints ſhall for ever ceaſe from Sin; ſo all the *pœnal* Conſequences of Sin, ſhall be quite taken away with it. Here, indeed, the Saints are ſubject to innumerable afflictive Evils. Our Saviour has foretold his Diſciples, *That in the world they ſhall meet with Tribulation*, Joh. 16. 33. And his words are verifyed by their daily ſad Experience. For it is a World of *Sorrow*, that we Live in. "The preſent "Life (ſays one †) is a continual Diſeaſe, and ſome-"times attended with that ſharp ſenſe, that Death is "deſired as a Remedy, and accepted as a Benefit. And "tho' the Saints have reviving Cordials, yet their Joys "are mixed with Sorrows, nay cauſed by Sorrows. For "(ſays he) the Tears of Repentance are the ſweeteſt Re-"freſhment. But now in Heaven the Saints ſhall be entirely delivered from every afflictive Evil. For we read in Rev. 21. 4. *God ſhall wipe away all Tears from their Eyes; and there ſhall be no more Death, neither ſorrow,*

† Dr. *Bates*.

nor crying, neither ſhall there be any more pain: for the former things are paſſed away. Hence let your Afflictions be never ſo many or grievous in the preſent Life, as ſoon as ever you arrive at Heaven, you ſhall *obtain joy and gladneſs, and all your ſorrow & ſighing ſhall flee away,* Iſa. 35. 10. All the Cauſes of Grief will be entirely ſwallow'd up. You'l not only be delivered from Sin, the greateſt of all your Burdens; but you'l be delivered from all the miſerable Fruits & Effects of Sin. You'l have no more Weakneſs or Infirmity of Body to grapple withal. You ſhall no more have any Diſeaſe, Sickneſs, or Pain, to Diſtreſs you, nor any of the Agonies of Death, to conflict with, or put you into Terror & Concern, as now they do. Again, You'l be no more afflicted with Poverty: you ſhall not want any Thing that is neceſſary for your Comfort; but have a rich Supply of the ineſtimable Treaſures of the Eternal Kingdom. Neither ſhall you ſuffer any more that Diſgrace & Contempt, the Saints are expoſed to, and frequently meet with in this World. You'l have none to look down upon you in Heaven, with a diſdainful Eye; or to treat you with Scorn & Ignomy. The Saints are many times the moſt deſpiſed & trampled upon, of any Men in the World; but in Heaven they ſhall be had in Honour & Eſteem by all the Inhabitants of that glorious Kingdom. Once more, You ſhall no more meet with the Unkindneſs of Friends in Heaven. Sometimes the Saints on Earth meet with more Trouble & Affliction from their pretended Friends, than from their profeſſed Enemies. But in Heaven all ſhall be real Friends to you, and Treat you for ever with the Kindneſs of ſuch. And then finally, You ſhall meet with no farther moleſtation from your Enemies, when you get to Heaven. The Saints are ſurrounded with their Enemies in this Life. All the Luſts of their own Hearts, and the Men of this World, and the Powers of Darkneſs are in a ſtrong Combination againſt them; and ſometimes they meet with ſo much Diſturbance from them, that they are ready to ſink under their Troubles: But none of their Enemies ſhall ever be able to follow them into Heaven, much leſs to Trouble and moleſt them there. Job 3. 17. *There the wicked ceaſe from troubling; and there the weary are at reſt.* Hence,

There will be nothing but Calm & Eaſe, and Peace and Quietneſs ſeen or heard of in Heaven for ever. And this is another great Article in the Happyneſs of the Saints above. And Oh, How great muſt their Felicity be, who are delivered out of all Tribulation, and ſhall have nothing more to diſturb their perfect Reſt & Tranquillity for ever!

AND thus, I have briefly conſidered the firſt Eſſential Branch, or Ingredient, in the Bleſſedneſs of the Saints in Heaven: namely, *Their perfect Freedom from all Evil*. And having thus finiſhed the Doctrinal part of this Head, I ſhall conclude at this Time with the *Application* of it.

USE. AND this may be, in one Word of *Conſolation* to the Children of GOD, under all the Evils and Afflictions they meet with in the preſent Life. It is (you are daily ſenſible) a World of *Sin* & *Sorrow*, that we Live in. You not only ſee the World full of Sin and Wickedneſs round about you; but you ſee a Body of *Sin and Death* in your ſelves: You have made a diſcovery of a great deal of Sin & Wickedneſs in your own Hearts. You find in your Breaſts, a wretched Inclination to Sin, and Indiſpoſition to Duty. And you can't but be ſenſible that you are oftimes Betrayed into Sin againſt GOD thro' the Treachery of your own hearts, and the Subtilty of *Satan*'s Devices. And all your Watching, and Praying, and ſtriving againſt Sin, is not ſufficient at preſent wholly to deliver you from the Bondage of it. And becauſe of this unhappy ſubjection to Sin, your hearts are daily filled with Diſtreſs, & Sorrow, & Mourning. You carry your Sins about with you, as a Burden that is too heavy for you; and, if it might be, you had rather be delivered from them, than inherit all the Crowns and Treaſures of this lower World. And beſides this Grief & Sorrow for Sin, you meet with many *outward Afflictions* in this preſent evil World. Some of you are exerciſed with bodily Weakneſs, Pains & Infirmities; others are perhaps under poor & needy Circumſtances; and ſcarce know where to get the next Meal, for your neceſſary Supply. Some, 'tis probable, are loaded with Scorn and

nd Contempt, and are evil ſpoken of, without any juſt auſe or Foundation. And others, no doubt, meet with eproaches & Perſecutions for Righteouſneſs ſake. Some f you meet with more, others of you with leſs, but ll of you with ſome Afflictions or other of this kind: And ſometimes your hearts are ſo overwhelmed with theſe roubles, that you are ſcarce able to bear up under them. But now, Is there any Truth in what you've heard? And ſhall the Saints in Heaven obtain a perfect Freedom rom all Evil? from the Evils both of Sin & Affliction? s this *part* of that compleat Bleſſedneſs, they ſhall ome to the full Poſſeſſion of, in the Kingdom above? Oh, Here is Matter of abundant Conſolation unto you, ndeed! For let the Evils you are encompaſſed withal, e never ſo many or great, they are like to be but of ſhort Duration. Our Lives in this World are but as *a Vapour hich appeareth for a little while, and then vaniſheth away*, ee Jam. 4. 14. And when this ſhort & momentany Life nds with you, all the Evils that now oppreſs you will ome to an End with it. The Death of the Body, will e the Death of all Sin in you, and ſo be a means to introduce you into the Joys of your Lord. And in the ſame oment you are delivered from all your Sins, you will be elivered alſo from all the other Afflictions of the preſent ife. You'l leave every one of them behind you at Death; nd not ſo much as one of them ſhall follow you to Heaven. But (as I ſaid before) *all Tears ſhall there be wied from your Eyes, and all ſighing & ſorrowing ſhall flee way for ever.* For there will be no Eye that weeps in Heaven, no Breaſt that ſighs, no Tongue that complains, or any appearance of Grief there. Seriouſly conſider heſe things, and let them ſerve for your Support under he Burdens that oppreſs you. Improve the conſideration f them, as an Argument to ſtrengthen you, in your War nd Watch againſt Sin; as knowing that you ſhall not tive for the Maſtery in vain. And let it ſerve alſo, as Means to ſtrengthen your Faith & Patience under all he Tribulations of the preſent Life; eſpecially under uch as you may, at any Time, meet withal for Righeouſneſs ſake. And you may conſider this as a farther Motive to the Duty, That the more you hate, & loath,

and grieve for Sin; the greater Burden it is to you now and the more Patient & Resigned you are to the Will of GOD, under the outward Troubles & Calamities of the present Life, the greater will be your Crown of Glory in the World to come. GOD will make the Afflictions of the present Life, which are comparatively light and momentany, to work out for you a far more exceeding and eternal weight of Glory.

The Fifteenth Sermon.

I HAVE considered the Happyness of Heaven, as it consisteth in a perfect *Freedom from all Evil.*

AND come now to say—

II. THE Essence of eternal Blessedness consisteth principally, in the *full Enjoyment of all Good.* The Happyness of the Saints in Heaven is not a bare *Negative* Happyness: or such an Happyness as consisteth only in a Deliverance from all Evil. Indeed such a Deliverance as I have said, is absolutely necessary to compleat Blessedness; but this alone (set aside the rational delightful Reflection upon it, which carrys something *Positive* in it, I say. This alone, would leave Man in the same State with a senseless Stock or Stone; which as it knows nothing of any Positive Felicity; so it is utterly uncapable of any sensitive Evil. There must therefore be the Enjoyment of some *positive Good*, to render a Rational Being happy; and the *full* Enjoyment of all proper Good, to render such an One compleatly Blessed.

AND now as to the *Nature* of that *Good*, which is proper & necessary to the compleat Blessedness of the Saints in Heaven.

IN general,

IT is not a *Sensitive*, but a *Rational & Spiritual Good* that must compose & compleat that Blessedness.

IT

IT is not a *Senſitive Good*; ſuch as conſiſteth in Eating and Drinking, in carnal Mirth & Merriment, in plentiful outward Poſſeſſions, and the like. Indeed, were an unregenerate Sinner to frame an Heaven for himſelf, it would be no other than a *Mahomet*'s Paradice, or ſuch an Heaven, as that grand Impoſtor has framed for his Followers. *i. e.* He would abſtract & remove all the outward Evils of the preſent Life, ſuch as bodily Diſeaſes, Pain, Sickneſs, outward Loſſes, Bereavements, Diſappointments, ſubjection to bodily Death, and all that Anxiety & Diſtreſs of Mind, that naturally follows upon meeting with ſuch Evils. And he would collect all that Good which this World ever preſents to carnal View, ſuch as the Riches, Honours, and Pleaſures of this Life. And theſe he would *Eternize* in their Duration, and *Immortalize* himſelf in the full Poſſeſſion of them. And if he could but once arrive to ſuch an Happyneſs, he ſuppoſes that his Appetite would be bounded, and all his Deſires ſatisfyed in it; tho' he ſhould know nothing of GOD, or of thoſe Divine Pleaſures, that flow from Communion with him. Now this is to degrade Man into the Rank of Bruits, and to frame an Happyneſs for Man, which the Beaſts of the Earth are as capable of, and in ſome reſpects more qualifyed for, than we are. And therefore, as there is nothing more diſhonourable to the Name of GOD, than to ſuppoſe, that the Eſſence of the Happyneſs of Heaven, conſiſts only in the Enjoyment of that which we call a *Senſitive Good*; ſo there is nothing more prejudicial to the Nature of Man, than ſuch a ſuppoſition as this: For it leaves the more noble & ſpiritual Part of Man, wholly unprovided for. There muſt therefore of neceſſity be another and a *better* Good provided for Man, to render him compleatly Bleſſed, *i. e.* There muſt be a *Rational* and *Spiritual* Good, agreable to his Reaſonable Nature, provided for him. And this is that Good of which the Felicity of Heaven, is chiefly compoſed. The Neceſſity of ſuch a Good, the Saints are fully convinc'd of, from their own Experience in this Life. GOD has opened their Eyes to behold the Vanity of this World, and the worth of their precious & immortal Souls; and has filled them with ſuch immortal ſpiritual Deſires, as can

be satisfyed with nothing short of Spiritual & Divine Blessings The Language of such a gracious Soul unto GOD, is, *Whom have I in Heaven but thee, and there is none upon Earth I desire besides thee,—be thou the strength of my Heart, and my Portion for ever.* And when the Desires of such a Soul come once to be entirely satisfyed with the full Possession of this Good in the Kingdom of Heaven, it will be fully & compleatly Blessed, and not before.

BUT here that I may more clearly describe the Positive Happyness of the Saints in Heaven, I shall more particularly say, what that *Good* is, they shall come to the full Possession of, in the Kingdom above. And here, this may be considered both *Subjectively* & *Objectively*.

(1.) *SUBJECTIVELY:* And so the Saints in Glory, shall come to the full Possession of all those *Personal*, and *Inherent Excellencies*, that are necessary to compleat Blessedness. It is certain, that the very best of Men in this World, are in no immediate *Subjective Capacity* to possess the Glories of the Eternal Kingdom. That mixture of Sin & Weakness, which does attend the Saints in this state of Mortality, is such, as renders them altogether unfit for the immediate Services & Enjoyments of the heavenly World That *Sin* which cleaves to them, would defile the high & holy Place, the Seat of perfect Felicity: The Darkness of their Minds is such, that it is impossible they should apprehend the Glorys of Heaven aright: The Disorder of their Affections such, that they could not have a perfect Relish for the Happyness of Heaven: And such is the Weakness of their Constitution, that the Splendour of that Glory which fills the Eternal World, would dash them to pieces in a moment. There must therefore be a great & marvellous Change pass upon us, before we can come to the full Possession of Eternal Blessedness. This Change is begun in the Souls of the Saints here, in the Renovation & Sanctification of their Natures. But there must be a thoro' & compleat Change both in Soul & Body; and this not only as to the Parts of it, but in the Degrees of it too, to qualify for the perfect Felicity above. And accordingly, the Saints shall Experience

ce ſuch an happy Change, in the Kingdom of their ther. As to the *Nature* of this Change, It will *conſiſt an exact Conformity to the bleſſed Image of the* LORD ESUS CHRIST. This is clearly revealed to us in Joh. 3. 2. *Beloved, now are we the Sons of* GOD, *and it eth not yet appear what we ſhall be: but we know that hen he ſhall appear, we ſhall be like him*, &c. The glo- ious Image of CHRIST is the great *Example* we ſhall e conformed to, both in *Body* & *Soul*.

Particularly here,

1. THE *BODYS* of the Saints in Heaven, will be Changed into *a perfect likeneſs to the glorifyed BODY f the* LORD JESUS CHRIST. This the Apoſtle ſſures us of in Phil. 3.20, 21. *For our Converſation* (ſays e, ſpeaking of Believers) *is in heaven; from whence alſo e look for the Saviour, the Lord Jeſus Chriſt: who ſhall hange our vile Body, that it may be faſhioned like unto is glorious Body, according to the working whereby he is ble even to ſubdue all Things unto himſelf. Who ſhall hange our vile Body.* The Body is now vile, & mean, and ow, by reaſon of the many Weakneſſes, and Imperfecti- ons that attend it; and it ſhall quickly be ſown in Diſ- honour in the Grave. But at the Reſurrection it ſhall be *hanged & faſhioned like unto CHRIST's glorious Bo- y, i.e.* It ſhall be revived & refined to a ſpiritual and glorious Perfection; and be freed even from the innocent Infirmities, that were inſeparble from the Body of *Adam* in Paradice, and the *Body* of our Saviour, while here upon Earth; I mean ſuch Infirmities, as inferred the Neceſſity of Food & Sleep to repair the Subſtance & Spirits, and preſerve Life in vigour; and it ſhall in all reſpects reſem- ble the Body of JESUS CHRIST, as it now is, in his glorifyed State. What the particular Nature & Proper- ties of this glorifyed Body will be, wherein it's likeneſs to CHRIST will conſiſt, I have lately ſhown you, at large, in my Diſcourſes upon *the Judgment of the great Day*; in which I took occaſion to ſpeak of the *Body* of the Saints, as they ſhall be raiſed out of their Graves, and appear at that Day. And then I informed you,

That the Bodies of the Saints shall arise (and so remain for ever in the World to come,) with a perfection of Parts & Beauty.— They shall be raised in Power, —Immortal, —Incorruptible, —and Spiritual Bodys. These several Properties of the Resurrection Body, I hinted, and explained to you. I shall not therefore enlarge upon them in this Place; but only observe, That when the Bodys of the Saints shall come once to be thus endowed & conformed to the Image of CHRIST, they'l be prepared and qualified for the purest Services & Enjoyments of the Eternal Kingdom. They'l be fit Habitations for glorifyed Souls to dwell in, and proper Instruments for them to Act by

AND then,

2. THE *SOULS* of the Saints in Heaven will be *exactly conformed to the glorifyed Soul of the LORD JESUS CHRIST.* Believers will bear as near a Resemblance to CHRIST, in the Inner, as the Outward Man, when they enter into fulness of Joys in the Presence of GOD. There will be a wonderful similitude between the Souls of the *Saints*, and the glorifyed Soul of *JESUS CHRIST* in Heaven; and this both in their Natural and Moral Endowments.

[1.] IN their *Natural* Endowments: By these Endowments, I mean those Faculties of the Soul, which are inseparable from it; and which it can never be divested of, without the entire Destruction of it. And these are the Intellective & Elective Powers. It's Understanding, Will, Conscience, Memory, Affections, *&c.* We can't suppose an Humane Soul entirely destitute of these. These Faculties may, indeed, suffer a most shameful Depravation, (as they have suffered in us all, by the Apostacy:) but then the Soul has not wholly lost, so much as one of it's primitive constituent Powers. These all remain as they were, as to their Being: tho' they are under great Restraints, and Subject to great Irregularities, as to their present Exercise & Operations: And therefore it is, I call these the *Natural Endowments* of the Soul. Now when the Saint gets to Heaven, These Faculties will, as near as possible, resemble the same Powers in

in the glorifyed Soul of our Redeemer. To inſtance here in Two of them: The Underſtanding, and the Will; which are the leading Faculties of the Soul.

1. THE *Underſtanding* will be wonderfully *Enlightned* and *Enlarged*, to take in the Knowledge of all thoſe things that are neceſſary to be known; or that can any ways contribute to compleat Bleſſedneſs. Here the Minds of Men are miſerably clouded with Ignorance & Error, and the Underſtanding ſo contracted, That there are a multitude of things in Nature, which if we had the Knowledge of, would wonderfully contribute to the Happyneſs of the Soul, that we know nothing at all of. And then, as to thoſe Divine Objects, which are abſolutely neceſſary to be known to Salvation, we have comparatively but low & glimmering Conceptions of them. It is but very little that we *do*, or *can* know of them, in this Life, after all the gracious Illuminations we have here. And therefore we read, in 1 Cor. 13. 9. *We know but in part.* —— And again in Ver. 12. *Now we ſee thro' a glaſs darkly.* And this little Portion of Knowledge, is not obtained, without a great deal of Pains, and Labour, and Diligence. But now in Heaven, all Obſticles ſhall be entirely removed out of the way: and "the Underſtanding ſhall clearly ſee the moſt excellent Objects". The glorious Sun of Righteouſneſs ſhall ſhine into the Mind, with ſuch direct & enlightning Rays, as will for ever diſpel all Clouds of Ignorance & Error. And at the ſame time, the Mind ſhall be ſo prepared and enlarged, as to take a full View of all ſuch Things, as ſhall fall within the Compaſs of a Created Underſtanding. As in 1 Cor. 13. 9, ——12. *We now know in part, and we propheſy in part. But when that which is perfect is come, then that which is in part, ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child: but when I became a man, I put away childiſh things. For now we ſee thro' a glaſs darkly; but then face to face: Now I know in part; but then ſhall I know, even as alſo I am known.* In theſe words, the Apoſtle compares the preſent & future State of the Saints, with reſpect to the Degrees of their Knowledge, to the ſeveral Ages

Ages of Man's Life. And as in these, the Age & State of Manhood claims vastly the pre-heminence; so do the Saints in Glory unspeakably excel the Saints upon Earth, in point of Knowledge. And the most Knowing of us all, understand, and speak, but as Children now, in compare with what we shall do, when we come to *the measure of the stature of a perfect Man in Christ Jesus.* At which Time our Knowledge will be compleat, according to our Measure & Capacity. And as the Understanding will be thus enlightned & enlarged to take in the Knowledge of the most excellent Objects; So,

2. THE *Will* of the Saints in Heaven, will chearfully close in with, and embrace the glorious Objects, that the Understanding receives. Here there is many times a dreadful struggle between the Enlightned Understanding, and the Corrupt Will. The Understanding apprehends something of those things that are most Excellent, the Conscience approves them, as such; but the perverse Will rebels against this Light, and obstinately refuses to embrace the apprehended Good. But in Heaven there will be a most perfect Harmony between them. For the Understanding will no sooner apprehend the glorious Objects of the Eternal Kingdom; but it will instantly embrace them; and having the whole Train of Affections in subserviency to it; the Soul will unspeakably Love, Delight, and take Pleasure, in the blessed Enjoyments above.

AND thus the Souls of the Saints in Heaven will wonderfully resemble the glorifyed Soul of *JESUS CHRIST* in their *Natural* Endowments. And this was the *first* particular.

HENCE,

[2.] THE *Souls* of the Saints in Heaven will as nearly resemble the glorifyed Soul of the *LORD JESUS CHRIST*, in their *Moral Accomplishments.* By these Accomplishments, I intend, Those *Virtues* & *Graces*, which, tho' they are not absolutely necessary to the *Being*; yet they are to the *well-Being* of the Soul. A Soul may and will remain a Soul, tho' it be entirely destitute of them; but it is impossible it should ever be a happy Soul without

without them. Now theſe Virtues are Juſtice, Righteouſneſs, Holineſs, Goodneſs, Truth, *&c.* And the *Seeds* of theſe Graces, are ſown & ſpring up in the Souls of Believers in this Life: but the preſent Exerciſe of them, is attended with much Weakneſs & Imperfection. But now as ſoon as ever the Saint paſſes into Glory, all Grace ſhall be perfected in him at once. And he ſhall be pure & holy, juſt & good, true & faithful, *&c.* even as CHRIST is, *i. e.* Theſe Moral Virtues & Graces ſhall be perfected in the Soul, and come up as near to the Original of them in CHRIST, as the limited Nature & Circumſtances of the glorifyed Soul will allow of.

AND thus I have conſidered the *Perſonal* & *Inherent* Excellencys, which the Saints ſhall be poſſeſſed of in the Kingdom of Heaven. And now upon the whole, How great a Good do theſe things comprehend in them? ſo great to be ſure, That there is no queſtion to be made, but the Saints Reflection upon his own glorious Endowments, will fill his Soul with raviſhing Delight. And then beſides, This *Subjective* Glory of the Saints will fully prepare & qualify them for the *Objective* Glory of Heaven, *i. e.* for the full Enjoyment of all thoſe glorious Objects that ſhall then be preſented to them, to make up & compleat their Bleſſedneſs. And this is the Point that next calls for our Conſideration: But before I proceed unto it, I would make One or Two ſhort Reflections upon this Head.

AND here,

Infer. 1 SHALL the Saints be endowed with ſuch glorious *Perſonal Perfections* in Heaven? Hence learn, the real *Excellency* & *Dignity* of the Saints. They are truly the greateſt Men upon Earth, in their high Birth; and they are born to be unſpeakably Great & Excellent themſelves.

(1.) THEY are really the *greateſt Men upon Earth* in their *high Birth* & *Parentage*. There is ſcarce any one thing in the World, that Men are more apt to Value themſelves upon, than in a Deſcent from high & honourable Parents. If a Man has but the Blood of Earthly Princes or Nobles running in his Veins, he expects to be honoured

honoured on the Account hereof: And we acknowledge a diſtinguiſhing Civil Reſpect to be due unto ſuch. But how mean & contemptible is this, to the Honour of being Born of GOD, who is infinitely above the greateſt Monarch upon Earth? And yet this is the Honour that belongs to the meaneſt Saint upon Earth. *He is born of the Spirit of GOD*, Joh. 3. 5, 8. And is a *Son, a Child of GOD by a gracious Adoption*, 1 Joh. 3. 2. *Beloved, Now are we the Sons of GOD* —. And as the Saints are of high *Deſcent*; ſo,

(2.) THEY are Born to be *Great*: *i. e.* to be endowed with thoſe Perſonal Qualifications, that will render them unſpeakably Great & Excellent. Some that have been of *noble Deſcent* in *this* World, have, by reaſon of their mean perſonal Accompliſhments, diſgraced their Parentage; and ſo have ſunk into Contempt. But as for the *Saints*, their Accompliſhments, in the *other* World, will be every ways equal to their high Birth. For, as they have the Honour to be Born of GOD here, ſo when they ſhall come to the State of perfect Manhood in Heaven, they ſhall (as we have heard) be exactly conformed to the glorified Human Nature of *JESUS CHRIST*, the Lord of Glory. And what *greater Excellency* can they poſſeſs? or what *greater Honour* can they be advanced unto? Verily *Solomon* in all his glory, though famed for Wiſdom & Underſtanding, had no Glory in compare with that Glory, that the leaſt Saint in Heaven ſhall come to the Poſſeſſion of. And therefore the Saints deſerve, & ought to be accounted, *the Excellent that are in the Earth.*

Infer. 2. SHALL all true Believers be *exactly Conformed to the Image of CHRIST in Heaven*? Hence we ſhould endeavour to *make our ſelves as like to JESUS CHRIST in this World, as we poſſibly can.* We ſhould take his Goſpel for the Rule of our Converſation; and Eye his bleſſed Example, as the Pattern for our Imitation. And as *he was holy, harmleſs, undefiled, ſeparate from Sinners*, even while he was here upon Earth; ſo we muſt endeavour to be *holy in all manner of good Converſation and Godlineſs, as he was holy*: And we muſt keep our

our ſelves as free as we can, from the Evil Converſation, & the Wicked Manners of profane Sinners. We muſt *be Followers of him as dear Children*, in his Obedience to GOD. And as it was his *meat & drink to do the Will of his Father*; ſo it muſt be our meat & drink to do the Will of our Father which is in Heaven. We muſt endeavour in all Things, and at all Times, to *adorn the Doctrine of GOD* by doing & ſuffering the whole Will of GOD concerning us, as he did concerning Himſelf. And now by ſuch a Conformity to *JESUS CHRIST*, we ſhall unſpeakably Honour our ſelves. For as an exact Conformity to CHRIST in his glorifyed State, will be the chief Honour & Felicity of the Saints in Heaven; ſo it will be our higheſt Honour & Comfort while here upon Earth, to tread in the ſame ſteps, and to follow that bleſſed Example, which CHRIST left us in this World. And for your farther Encouragement hereunto, you may conſider, That the more exactly we conform to the Goſpel & Example of *CHRIST* upon Earth, we ſhall bear the more lively & bright Reſemblance of him in his State of Glorification, when we come *to be with him, to behold the Glory; which his Father has given him.*

BUT this may ſuffice to be ſaid, concerning that Good the Saints ſhall come to the Poſſeſſion of in the Kingdom of Heaven, *Subjectively* conſidered.

HENCE,

(2.) THIS Good may be alſo conſidered *Objectively*: And ſo it comprehends all thoſe *glorious Objects*, the Saints ſhall come to the full Poſſeſſion & Enjoyment of, in the Kingdom of Heaven. And here they ſhall come to the full Sight & Enjoyment of *GOD*, of *CHRIST*, of *glorified Angels & Saints*;— and in a word, of all the *Riches & Treaſures* of the Eternal Kingdom.

Particularly,

§ 1. THEY ſhall come to *the immediate Sight & Enjoyment of GOD*. That Sight & Enjoyment of Him, which we have in this World, is *Mediate*, or by the Improvement of appointed Means for that End. And this is the only way, wherein we come to have any Sight at all of GOD, in this ſtate of Diſtance from him. GOD makes

makes no Discoveries of Himself in this World, but what he makes either in his Works or in his Word. And in these he has made some Manifestations of Himself unto us.

1. HE has made some Discoveries of his infinite Being & Perfections in *the Works of Creation & Providence*. There are such Footsteps of the infinite Being, Wisdom, Power & Goodness of GOD, to be seen in the Works of Creation & common Providence, that every one who shall set himself to Behold & Contemplate, the stupendous Frame of this visible World; the surprizing Order and Beauty of it; and the good Government of the whole, must confess, There was a GOD who made it, and that He is a GOD of infinite Wisdom, Power, & Goodness, *&c.* And therefore the Apostle speaking of the *Heathen*, affirms that they have some considerable Notices of GOD from the Creation, Rom. 1. 20. *The invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power & GOD-HEAD.* This Sight of GOD, tho' it is insufficient to lead them to the Enjoyment of Him; yet, it is bright eno' to render them altogether *Inexcusable*, in that Contempt of GOD, and his Providence, they constantly Live in.

BUT besides this;

2. GOD has made some clearer Discoveries of himself in *his holy Word*. He has here, not only made some clearer Discoveries of his infinite Being, and of those Perfections, that are to be seen in the Works of Creation and Providence; but he has also made some other Revelations of himself, which could not be known to us, but in this way: He has herein discovered himself to be a GOD of infinite *Grace* & *Mercy*; and a GOD reconcilable to Sinners. He has open'd the Treasures of Grace to us in the Gospel, and shown us his Eternal Designs of Mercy towards a Remnant of Apostate Man. He has therein reveal'd & describ'd the *New Covenant*, whereby he'l accomplish the Purposes of his Grace in *JESUS CHRIST* concerning his Elect; and has farther appointed special Means, in the improvement of which, the Saints

Saints may, & do, enjoy Communion with him in this World. By theſe Means, the Saints ſee & enjoy ſo much of GOD here below, that the Sight & Enjoyment of him, is unſpeakably more to them, than all the World beſides; and it fills them with earneſt longings after a clearer Sight, and a more full Enjoyment of him in Eternal Glory. But after all, it is but little that we can ſee and Enjoy of GOD here, in compare with what we ſhall arrive to, in the other World. And therefore the Apoſtle obſerves in the fore-cited, 1 Cor. 13. 12. *Now we ſee tho' a glaſs, i. e.* the Glaſs of the Creation, and the Glaſs of GOD's Word & Ordinances: this Glaſs we now *ſee tho' darkly, i. e.* We have but an imperfect, unſatisfactory Sight & Enjoyment of GOD by theſe Means.

BUT now, When the Saints ſhall come to Heaven, They ſhall (in Oppoſition to theſe Ways & Means of Diſcovery) come to the *immediate Viſion & Enjoyment* of GOD. Our bleſſed Saviour has aſſured them of this ſight of GOD, Matth. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee GOD. i. e.* They ſhall ſee him in Heaven by immediate Viſion; for then they ſhall be in the *immediate Preſence* of GOD, (which requires ſuch a ſight of him, if any at all,) as we may learn from the Text, *In thy Preſence, i. e.* In thy immediate *Preſence, is fulneſs of Joy*, &c. Now this Sight of GOD is expreſt to us in the Scriptures, in the moſt ſignificant & emphatical Terms, 'Tis called a *ſeeing GOD face to face* —. A *ſeeing of him as he is.* —— And a *knowing him even as we are known.* As in the fore-mention'd, 1 *Cor.* 13. 12. 1 *Joh.* 3. 2. But here, How to unfold this Viſion of GOD, or how to give you the full ſenſe and meaning of theſe moſt ſignificant Words, I ſuppoſe 'tis impoſſible for me or any elſe to do in this State of Mortality. But however I would in a word or two, (tho' with Reverence & Humility) offer my Thot's upon this myſterious Head.

AND here,

1. *Negatively*, IN *One* or *Two* particulars.

1. THIS *immediate Sight* of GOD; or this *ſeeing him face to face*, — and *as he is*, does not ſuppoſe any *Corporeal* Sight

Sight of GOD, or seeing his *Essence* with bodily Eyes? GOD has styl'd himself a *Spirit*, Joh. 4. 24. Now a *Spirit* simply consider'd, is not the Object of bodily Vision. And then besides; GOD has styled himself the *invisible GOD*, Col. 1. 15. And we expresly read in 1 Joh. 4. 12. *That no man hath seen God at any time*—i. e. with his bodily Eyes. And again, 1 Tim. 6. 16. *Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see.* From which places 'tis easy to observe, That the *Essence of GOD* is absolutely invisible to a bodily Eye. And therefore, there neither will, nor can be such a Sight of him in Heaven.

NOR yet,

2. DOES this *Seeing GOD as he is*, and *knowing him even as we are known*, suppose, That the Saints shall ever come to have a *perfect & comprehensive* Sight of GOD in Heaven. GOD is an infinite Object, and can never be comprehended, by any finite Understanding. And therefore those lofty Expressions of *Zophar*, may as well be adapted to the State of the Saint in Glory, as they were once unto *Job* upon Earth, Job 11. 7, 8, 9. *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea.* Hence it is but a little Portion that is seen, or heard, or understood of him, by the brightest Created Intelligence in Heaven. And therefore, after the largest Discoveries, there will be infinitely more Unseen & Unknown of GOD, than the Saints can ever see & know of him. So that the Vision of GOD in Heaven does not suppose a perfect comprehensive Sight of Him.

BUT then,

2. *Positively.* AS to the *Nature* of this Sight of GOD. It will be an *immediate Intellectual Vision*; or an immediate Sight of GOD by the *Understanding*. The Understanding is the Eye of the Soul; and by this, the Soul, properly speaking, performs it's Vision. And this is the only Faculty by which a spiritual Object can be discovered.

And

And that Viſion of GOD, which the Underſtanding ſhall have in Glory will be by an immediate Exhibition of the Divine Glory unto it. And therefore, it is ſaid to be a *ſeeing GOD face to face.* As to the *Nature* of this Glory, "'tis ſaid to be nothing elſe, but the conſpicuous Luſtre, or Brightneſs of the Divine Perfections". The Name of GOD, and this Glory of His, are one & the ſame thing. And therefore, When *Moſes* beſought the Lord, for a ſight of his Glory, He gave him that Anſwer, *I will proclaim my Name before thee*, Exod. 33. 14. And a little after He made a ſolemn Declaration of his Divine Perfections unto *Moſes*, which was the Exhibition of his Glory unto Him: As you may ſee in Exod. 34. 5, 6. *And the Lord deſcended in a Cloud, — and proclaimed the Name of the* LORD. *And the* LORD *paſſed by, before him, and proclaimed, The* LORD, *the Lord* GOD, *merciful & gracious, long-ſuffering, and abundant in Goodneſs & Truth*, &c. But here we may obſerve, That as the Glory of GOD, ſimply conſidered, infinitely exceeds the utmoſt Capacity of a finite Underſtanding; ſo GOD in the Exhibition of his Glory to the Soul, will not make a full Manifeſtation of it, as it really is: "but will infinitely Condeſcend in it. He'l accommodate this Glory to the weaker Eye, the fainter and more languid apprehenſion of a poor finite Being: Otherwiſe it would be impoſſible for the Soul, tho' enlarged & elevated to the higheſt Pitch, to Know & Converſe with GOD. For after all, it is but a Creature, and muſt be treated as ſuch.

AND now there are theſe *Four Properties* of this immediate Viſion of GOD, that are eſſential to it, and which I ſhall juſt name, to give you, if I can, a clearer Underſtanding of the Nature of it.

1. IT will be a moſt *clear* & *diſtinct Sight* of GOD. As clear & full a Sight of him, as the enlarged Underſtanding will allow of. The Exhibition of the glorious Object will be every way equal to the Faculty; ſo that the Underſtanding muſt be ſtill farther enlarged to take any new Diſcoveries concerning the infinite Being and Perfections of the Bleſſed GOD. And therefore in

that Viſion, the Saints ſhall ſee & know unſpeakably more of GOD, than ever they were capable of, in this State of Mortality; and it is not altogether unlikely, That GOD will make a new & raviſhing Diſcovery of ſome glorious Perfections of the Divine Nature, which we have not, as yet, ſo much as heard or tho't of. And then beſides, as to thoſe things we have ſome Conceptions of, but, by reaſon of Darkneſs, appear ſo intricate & myſterious, that we know not what ſatisfactory Account to give of them, Theſe will be ſo clearly revealed to the Underſtandings of the Saints in light, that they will no longer be at any loſs how to think, or what to ſay of them. They will be able to pry as deep into thoſe profound Myſteries of our holy Religion; a *Trinity* of Perſons in the Unity of the *GOD-HEAD*, and the *Incarnation* of the Son of GOD, as is needful for any Creature to know, or lawful to Deſire. They ſhall alſo be able to ſearch into the Myſteries of our Redemption, and diſcover the amazing Depths of Divine Grace appearing in it. They ſhall alſo ſee, as far as they can wiſh, into the Reaſons of GOD's Decrees, and be fully ſatisfyed why GOD pitched upon ſome to be the *Veſſels of Mercy* and left others to be *Veſſels of Wrath*; why he made Choice of theſe very Perſons, and paſt by others, as good by Nature as they. And thus it will be ſaid with reſpect to every Thing, that at preſent appears any ways myſterious in Religion. And then as to the darkeſt Paths of Divine Providence, which we can now give but a poor Account of, we ſhall then be able eaſily to trace the footſteps of them, and to ſay, why the All-wiſe Sovereign GOD dealt thus & thus with our ſelves, or with any others, at ſuch & ſuch Seaſons, and the like. *In a word*, There is nothing that ſhall fall within the compaſs of a Created Underſtanding, that ſhall appear any ways dark and perplexing to the glorifyed & enlarged Underſtanding of the Saint; but he'l ſee as clearly as he can wiſh for into all the Secrets of Nature; the Wonders of Providence; the myſteries of Redeeming Grace, and into the hidden Realities of the inviſible World. Thus clear & diſtinct will that Sight of GOD be, which the Saint ſhall have in the World to come.

AGAIN

AGAIN,

3. IT will be a moſt *vigorous & lively Intuition.* The Object of it will be moſt Excellent; even the Divine Glory it ſelf. Now ſuch an Object can't be ſeen, but with an Eye full of lively Vigour, and a ſparkling Radiancy in it. A weak Eye would be ſtruck blind, and cloſe up, at the firſt glance of ſuch an Object. "We muſt "ſuppoſe then (ſays one) this Viſion to be accompa-"nyed with the higheſt Vitality, the ſtrongeſt Energy, "a mighty Plenitude of Spirits & Power: yea with ſuch Life & Power, as none but GOD can influence unto. The Viſion which we have of *GOD* in this World, is, at beſt, but weak & languid; and many times there is ſcarce any Life, or Power at all exerted, when we turn our Eyes to behold the infinite GOD But in Heaven, the Soul will, as it were, be *all Eye*, and be wholly intent upon this Viſion. It will apply it ſelf thereto, with all it's might, as it's only Buſineſs. And therefore, if Viſion be by *Extra-Miſſion*, or ſending out the viſive Rays to the Object, there will be piercing Eyes, ſending forth the Soul at every look to embrace the Glorious Object: Or, if it be by *Intro-miſſion*, or letting in the Rays of the Object ſeen, There will be attractive Eyes indeed, to draw in & feed upon the *Glory of GOD.*

ONCE more,

3. IT will be an *Aſſimulating Viſion*; or ſuch a Sight of *GOD* as will Transform the happy Subject of it, into the *neareſt poſſible likeneſs to GOD.* This we are expreſly aſſured of in 1 Joh. 3.2. *Beloved, now are we the Sons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is* We may indeed, conſider this *Sight of GOD & Likeneſs* to Him, as mutually contributing each to other. The *Sight* of GOD aſſimulates, or makes the Saint like him; and that *Likeneſs* more diſpoſes him for a continued renewed Viſion of GOD. But now ſince there muſt be a *beginning* of this Courſe ſome where, & the Underſtanding is uſually reckoned the firſt Mover, or the leading Faculty, *Seeing* (ſays one †)

† Mr. *How* on the *Bleſſedneſs of the Righteous.*

has a natural Precedency, and must lead the way to *Likeness*. Sight (says he) begets Likeness, is Antecedent to it & Productive of it. It is therefore the *Glory of GOD* seen as seen, that assimulates & impresses it's Likeness upon the Believer. And so it's Causality is that of an *Objective Cause* that operates only as it is apprehended; and so introducing it's own form & similitude into the Subject it works upon. This Order is very observable, in the Progressive Impressions of the Divine Image upon the Saints even in this Life. They have a Sight of GOD here by Faith, in the Divine Word and Ordinances, and this Transforms them more & more every Day into the Likeness of GOD. Hence that of the Apostle, 2 Cor. 3. 18. *But we with open face, beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.* Hence then, as soon as ever Believers shall be bro't to the open & immediate Vision of GOD, they shall be fully conformed to his blessed Image; even as the Heavens over our Heads, as soon as ever they behold the Rising Sun are immediately transformed into it's likeness, and turned into a Region of Light.

HENCE,

4. THIS Sight of GOD will be a *Soul-satisfying Sight*. It will make the Saint as Happy & Blessed in the full Enjoyment of GOD, as he can possibly wish for. It will be accompanyed with all imaginable Fruition. Hence the full Enjoyment of GOD is sometimes expresst by this Sight of Him. Thus in Psal. 50. ult. *To him that orders his Conversation aright, will I shew the Salvation of God*; or bring him to the actual Enjoyment of Divine Salvation. And hence it is the Psalmist speaks of all imaginable Delight, in the *Presence* or in this Sight of GOD, as in our Text, —*In thy Presence is fulness of Joy*; and Psal. 17 ult. *As for me, I will behold thy face in righteousness: I shall be satisfyed*, or enjoy all possible Felicity, *when I awake with thy likeness*. There is no Happyness like that which is to be enjoyed in the open & immediate Sight of GOD. And hence it is, this Vision is usually called by Divines the *Beatific Vision*: Or, the Sight which will

will make the Subject perfectly Bleſſed & Happy. And indeed we can't juſtly conceive how it ſhould do any Thing leſs. For how inconceivably great muſt the Felicity be, to behold the Infinite *GOD* in all his Glory? to behold him ſo as to be made like to him? to behold him with an appropriating Sight, ſo as to ſay, This is my GOD, and my Eternal Portion? To behold him with the face of a reconciled Father, and ſee themſelves advanced to the glorious Dignity, and bleſſed Privileges of Sons & Daughters in his *immediate Preſence*? And be able to trace up all the Exhibitions of Divine Grace unto them, to their original Fountain, in Electing Love, and Redeeming Mercy? How raviſhing will it be to the glorifyed Soul to conſider, How Admirable and Diſtinguiſhing the ſpecial Love & Favour of GOD has been towards it? How wonderful & aſtoniſhing the Methods of Divine Grace & Providence, in carrying it thro' a vaſt maze of Dangers & Difficulties, till it arrived to this happy ſtanding in the immediate Preſence of GOD? And what Joy unſpeakable muſt fill the Soul, when it ſhall behold, all the Riches & Treaſures of the Eternal Kingdom preſented to it, at once, in the open Viſion, and full Fruition of GOD? Oh, this will be the higheſt Happyneſs the Saint can poſſibly wiſh for, or ever be capable of. Here all his Deſires will be bounded, all his *Appetites* perfectly ſatisfyed, and all his *Capacities* compleatly filled.

THUS ſatisfying will be the open & immediate Viſion and Enjoyment of GOD, in Heaven.

AND now to Conclude at this Time,

USE, WILL the *Sight & Enjoyment of GOD* in Heaven, be the Saints *higheſt Felicity*? How deſirous then ſhould we all be, to *ſee & enjoy as much of GOD as we can do, in this Life & World*. Indeed, it is utterly impoſſible for us, while here, to come to any immediate Sight & Enjoyment of GOD. —— This is the peculiar Happyneſs of the Saints in Glory. But however, there is a *mediate* Sight & Enjoyment of him, that the Saints *may* & *do* attain to in this State. This is by a believing,

diligent Improvement of the Word, and Ordinances of the Gospel. By these Means, the Saint has sometimes seen so much of the Glory of GOD, and experienced such ravishing Delight in Communion with him, that the highest Pleasures of *Sense* are in no Degree worthy to come into Competition with them. Let us then place our Happiness here below, (as we shall do in Heaven,) in Converse with GOD. Let us daily make our Visits to the Throne of Grace; and obtain as clear Sights of him, as possibly we can, thro' the glass of his Word and Ordinances. This will be our Happyness while we Live. It will have a transforming Efficacy in it *. And they that are thus (tho' imperfectly) conformed to the Image of GOD here, shall hereby become the qualifyed Subjects, for that open & immediate Sight of GOD, we have been speaking of; and so partake to the full of the blessed Fruits & Effects of it.

* *See* 2 *Cor.* 3. 18.

The Sixteenth Sermon.

IN the last Discourse I observed, That every Saint shall come to the *Sight & Enjoyment of the Infinite GOD* in Heaven: And gave you some Account what that Sight & Enjoyment of GOD implys in it.

AND now I come to say —

§ 2. IN Heaven the Saints shall come to *the immediate Sight & Enjoyment of the* LORD JESUS CHRIST. JESUS CHRIST the Eternal Son of GOD, in our Nature; after he had finished the Work of our Redemption here below, ascended up into the highest Heavens; and is there *seated at the right hand of the Majesty on high, far above all principality, and power, and might, and dominion*

union, as in Eph. 1. 20, 21. And he is a great part of of the Glory of the heavenly World. *The Lamb* (ſays the Apoſtle *John*,) *is the Light*, i. e. the Glory *of the New Jeruſalem*, Rev. 21. 23. Hence then, to go to Heaven, is to go to *JESUS CHRIST*. It is to be received into his immediate Preſence, and to Enjoy Communion with him. And accordingly, when our bleſſed Saviour Prayed for the Eternal Salvation of his Elect, it was in ſuch Terms, as theſe, Joh. 17. 24. *Father, I will that they alſo whom thou haſt given me be with me where I am.* i. e. In Heaven; where he was then, as to his Divine Nature; and where he was immediately going, in his Human Nature. And thus again, To be in Heaven, is expreſſed, by *being preſent with the Lord*, and by being *with Chriſt* *. So that to be in Heaven, and to be with CHRIST, is one & the ſame Thing. Hence then, as ſoon as ever the Saints ſhall enter into Heaven, they ſhall (as I ſaid) come to the immediate Sight & Enjoyment of the Lord JESUS CHRIST.

MORE particularly,

1. THEY ſhall come to *See* the *LORD JESUS CHRIST in all his Glory*. This Sight of CHRIST, is neceſſarily Conſequent upon their being admitted into his immediate Preſence; And one ſpecial End, why Believers ſhall be received to Heaven. Hence that in the fore-cited, Joh. 17. 24. *Father I will that they alſo whom thou haſt given me, be with me, where I am; that they may behold my glory, which thou haſt given me.* CHRIST Prayed to the Father, for all his Elect, that they might be received to the Place of his Eternal Abode, for this very End, that he might make the cleareſt Exhibition of his own Glory unto them. And therefore, as ſoon as ever the Believer dyes, his *Soul* is carryed by Angels into Heaven; and there comes to have an *Intellectual* Sight of *CHRIST*, in all his Glory; and this will be the Delight of ſuch a Soul, from the Day of the Saints Death, to the Morning of the Reſurrection. But as ſoon as ever

* See 1 *Cor.* 5. 8. *Phil.* 1. 23.

the *Body* of the Saint shall arise out of the Grave, and be Re-united to the glorifyed Soul, the Saint shall come to see the Man *CHRIST JESUS*, with his bodily Eyes. Job 19. 26, 27. *And tho' after my skin, worms destroy this Body; yet in my flesh shall I see God*, i. e. *JESUS CHRIST*, who is GOD as well as Man: *whom I shall see for my self, and mine Eyes, i. e.* my bodily Eyes, *shall behold, and not another* ——. Now this Sight of *CHRIST* will afford the most sensible Delight imaginable, to the Saints to all Eternity. For *JESUS CHRIST* is the most amiable Object the Eye of Man ever beheld, or can possibly behold. All Created Excellencies Unite and Center in the Human Nature of the *LORD JESUS CHRIST*. He is the *Perfection of Beauty*; and not only *fairer than the Children of Men*; but unspeakably fairer than the brightest Angels above. And he'l appear among those Morning Stars, as the Natural Sun among the Stars in our Heavens. His superiour Glory and Brightness, will swallow up their Glory, as the Rising Sun in the Morning, does the Glory of the Stars, which appear & sparkle all the Night long. And then, as the Sun disperses it Rays abroad, and fills the Heavens over us with Light, the Glory of this Creation; so *JESUS CHRIST* the Sun of Righteousness, sheds abroad a sensible, but ineffable Glory, thro' the heavenly World. And hence (as I observed before,) he is called the *Light of Heaven*, Rev. 21. 23. *And the City, i. e.* the *Jerusalem* that is above, *had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof.* In these words we may observe, *Jesus Christ* is called the *Glory of GOD*, as well as the *Light of Heaven*; and the Reason is, all the Perfections of the Divine Nature Unite in him, and Beam forth in Light & Glory from him. Hence then, in that Sight the Saints shall have of *CHRIST* in Heaven, they shall not behold him, as a *meer Creature*; but as *GOD-Man* in one Person. They shall see all the Increated Excellencies of the Divine Nature, as well as all Created Perfections in him Such infinite Majesty and Brightness will appear in his Countenance, as will plainly speak him to be no less than a Divine Person.

And

And then beſides, they ſhall behold him upon a Throne of Divine Glory, and all the Hoſts of the Upper World falling down before him, and acknowleding him to be the Lord their GOD. And now, How raviſhing muſt this Sight of *JESUS CHRIST* be, in all his Glory? There are many Things in this World, that at firſt View are Charming to an Eye of Senſe. And in particular *Solomon* has ſet that remark upon the Light of the Sun in our Heavens, Eccl. 11. 7. *Truly the Light is ſweet, and a pleaſant thing it is for the Eyes to behold the Sun.* But how much more refreſhing muſt it be to behold the Sun of Righteouſneſs, who is the Glory of Heaven, and the *brightneſs* of the Glory of the inviſible GOD himſelf? *Heb.* 1. 3. Oh! That Sight will for ever raviſh and delight the refined & fortifyed Eye of the Saints in Glory. They'l forever gaze with pleaſing Admiration upon the delightful Object. They ſhall always behold it to Satiety; to their full & entire Satisfaction; and never want to divert to any other Object. They'l behold their *Redeemer* with as much pleaſing wonder, and with the ſame raviſhing Delight, Millions & Millions of Ages to come, as they will do the firſt moment they fix their Eyes upon him.

AND as the Saints in Heaven ſhall come to this delightful *Sight* of *CHRIST*, in all his Glory, ſo;

2. THEY ſhall there be bleſt with *the full Enjoyment* of *JESUS CHRIST*.

TO illuſtrate this in *Two* particulars,—

1. THE Saints ſhall *partake of the Glory of JESUS CHRIST* in Heaven. The Glory of CHRIST in Heaven will be the Cauſe & Exemplar, of the Saints Glory there. The Sight of *JESUS CHRIST* in Glory will (as I ſaid before) have a transforming Efficacy in it, and reflect Glory upon the Saints. And this Glory of the Saints, will, according to their meaſure, be as like to the Glory of *CHRIST*, as poſſible. You ſhall (as one obſerves) when you come to Heaven, have the ſame Glory with *CHRIST*, for *Kind* & *Nature*, tho' for *Meaſure* & *Degree* not equal; for he will ſtill have the Preeminence. You ſhall be where he is, and Live in the ſame

same Heaven with him, in the Palace Royal of the Eternal King. Your Everlasting Abode shall be with him, in those blisful Mansions, he is gone before to prepare for you, Joh. 14. 2, 3. *In my Father's House, i. e.* in Heaven, *are many Mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.* Again, You shall partake of the same Eternal Love of the Father. The Father Loves the Son, with an Infinite & Eternal Love, and you'l have your full Proportion of this Love, in all the blessed Effects of it, when you get to Heaven. Joh. 17. 23. *I in them, and thou in me* (says our Saviour,) *that they may be made perfect in one, and that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me.* The full Accomplishment of these words, won't be till we get safely to Heaven. And then it will be seen, and known, what astonishing Divine Love the Saints will be the happy Objects of. Again, The Saints in Heaven shall Live the same Life of Holiness & Happyness with the Man *CHRIST JESUS.* Their Hearts shall be filled with the same Exercise of Grace. The same Divine Love, Joy, Delight, *&c.* for kind, that possess his holy Soul, shall reign in their glorifyed Souls also. And they shall drink of the same Ocean of Eternal Delights, that encircles him, in the Kingdom of Glory. Once more, They shall be fellow-Heirs with him, of the Eternal Kingdom, Rom. 8. 17. *And if Children then Heirs; Heirs of God, and joynt Heirs with Jesus Christ.* And accordingly, They shall sit with him upon the same Throne of Glory, and Rule & Reign in the same Kingdom for ever & ever. Rev. 3. 21. *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* And hence the Saints in Glory are expresly called, *Kings & Priests unto God*, Rev. 5. 10. In Fine, As the Saints in this Life do, out of *the infinite Fullness there is in Christ, receive, and Grace for Grace*, as in *Joh.* 1. 16. So when they come to Heaven, They shall out of the same fulness receive, and *Glory for Glory.* Their Glory will be of the

the ſame ſtamp, and, according to their meaſure, be as compleat as his Glory. Thus ſhall the the Saints in Heaven be made to partake of the Glory of *JESUS CHRIST*. And Oh, What an aſtoniſhing Felicity will this be! What! for ſuch mean & deſpicable Creatures as we now are, to partake of the Glory of *JESUS CHRIST*, who partakes of the Glory of the Father, and is himſelf the Lord of Eternal Glory! Who could ever imagine this, were it not that we are aſſured of it, by the infallible Word, and Promiſe of GOD? It is an Honour one would think, too great for the higheſt Angel in Heaven; much more for ſuch Worms of the Duſt, as we are. How inconceivably great then will be the Happyneſs of the Saints, when they come to ſhine in all this Glory, in the Kingdom of our heavenly Father?

AND as the Saints ſhall partake of this Glory of *CHRIST* in Heaven, ſo;

3. THEY ſhall there hold the moſt *intimate Communion* with him. In Heaven the Saints ſhall be bro't to converſe with *Jeſus Chriſt*, face to face, as a Man with his Friend. For as the Eye of the Saint will be Eternally delighted with beholding the Beauty & Glory of his Countenance; ſo his Ear will forever be Charmed with the gracious Words that ſhall drop from his Lips. There is no doubt to be made, but the Saints in Heaven will retain their Faculty of Hearing; and there is as little queſtion to be made, but this Faculty will be gratifyed in the higheſt Degree, by it's proper Object. And now what Sound may we ſuppoſe can be ſo Melodious in the Ears of the Saints in Glory, as the Words of their glorifyed *Redeemer*? Hence the Saints ſhall (doubtleſs) hear the Voice of their Beloved in Heaven. And what more noble Subject can this be employed about, than the great Myſtery of our Redemption? We may then ſuppoſe, That when the Saints ſhall be admitted Soul & Body into the immediate Preſence of CHRIST, They'l hear him unfold this aſtoniſhing Myſtery to them, from firſt to laſt. He'l begin with the Spring & Fountain of it, in the *Days of Eternity*, infinite Ages before the

the World began; and then trace it thro' all the *Revolutions of Time*, till the Accomplishment of it, in the blissful Eternity they'l be swallowed up in. And Oh, what Joy will spring up in their Hearts, to hear the glorious Redeemer relate how *Free*, & *Sovereign*, & *Distinguishing*, the Eternal Designs of Grace & Mercy have been towards them? How he indented with the Father for them in the Days of Eternity? How he took our Nature upon him, and what he did & suffered in it, for our sakes? What Means he used, and what Pains he took with us, to conquer the Enmity of our Hearts, and the Rebellion of our Wills against him? And how he made all things in the Kingdom of *Providence*, even the most dark & intricate of them, subserve the great End of our Eternal Salvation? How will these Expressions of the Love of *CHRIST* towards them, draw forth pure Flames of Divine Love from them? Then they will indeed *Love him, with all their Hearts, Souls, Strength & Might.* They will Love as they are Beloved of him. They'l Joy in him, as he Joys in them; and Delight in him, as he Delights in them. And then such an endearing Manifestation of Love & good Will to them will make the Saints express the Gratitude of their Souls to him, with joyful Lips. Hence they will fall down before him, and Sing *the Song of the Redeemed*, saying, as in Rev. 5 9, 10. *Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to GOD by thy Blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, Kings & Priests,* ——Nay they shall say with *a loud Voice*, as in *Verse* 12. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Honour, and Glory, and Blessing.* And again, in *Ver.* 13. ——*Blessing and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever & ever.* Such Reciprocations of Love, Joy, and Delight will there be, in the sweet Intercourse between CHRIST and the Saints in Glory. And as CHRIST & the Saints stand in divers most endearing Relations to one another; so there will be a mutual, full Enjoyment of each other, in every one of these Relations. CHRIST will enjoy them as his *Friends*, his

Brethren,

Brethren, his *Sons & Daughters*, his *Spouſe*, and as *Members of his Myſtical Body:* And they ſhall enjoy him as their *beſt Friend*, their *Elder Brother*, their *Father*, their *Husband*, and their *Head*. And the whole of this bleſſed Communion between CHRIST and the Saints in Heaven, ſhall be *immediate* without the intervening of any Ordinances. "For (as an Excellent *Divine* || of our own obſerves: from whom, I ſhall take leave to tranſcribe a Paſſage or two, ſuited to the preſent occaſion,) In Heaven all Ordinances ſhall ceaſe, but the *Quinteſſence* and *Extract* of theſe Ordinances ſhall then be enjoyed, (that Power & Glory of GOD, that Beauty of the Lord ſhall be ſeen in the Sanctuary of Heaven, that here were but glympſes thro' a Glaſs.) Glorious & ſweet Communion do the Saints here enjoy with CHRIST, at a *Sacrament*, in the Ordinance of the *Lord's Supper:* But in Heaven (in the Kingdom of his Father,) he will Celebrate that Sacrament, *i. e.* give them the Quinteſſence, Comfort and Communion of it, in another manner; in new, freſh, and immediate Communication of his Grace & Sweetneſs. There ſhall not now be need of any outward Elements, *Bread* or *Wine*; but the inward part, the ſpiritual Communion. They ſhall have it new & freſh (in a more lively & better, and fuller manner than here) whence they ſhall be as *Men full of new Wine*, filled with ſprings of heavenly Affection & Conſolation. The Communion between CHRIST and the Saints in the Cœleſtial Life, will be compleat, perfect, and far tranſcend that which is but in a weak and mean Degree begun in Ordinances here." *Thus he.*

AND thus we ſee, That the Saints in Heaven ſhall come to the immediate Sight & Enjoyment of the *LORD JESUS CHRIST*. And that this Sight & Enjoyment of him, will be a principal Article in that Bleſſedneſs they ſhall come to the Everlaſting Poſſeſſion of, in Heaven & Glory. And hence CHRIST is ſaid to be the *very Life* of the Believer, *Col.* 3. 4.

|| Mr. *Mitchel* on the *Glory of Heaven.*

AND

AND now to make one *Reflection* upon this Head, before I pass on to the next

USE. WE may hence learn, That a *Sight* & *Enjoyment* of CHRIST, is the way of *Divine Ordinances*, is highly worth a *seeking after*, while we are here in this World. The *immediate* Sight & Enjoyment of him (we see) will compleat the Happyness of the Saints in Heaven. The full Enjoyment of him there, will be fulness of Joys unto them. We may therefore rationally infer from hence, That a *mediate* Enjoyment of CHRIST here, in the way of Divine Ordinances, will afford a proportionable Degree of Happyness to the Saints in this Life. For the Object of Enjoyment is one & the same, whether in Heaven or on Earth; tho' the manner & measure of Enjoyment, in these two Places are vastly different. And therefore, Those that arrive but to the lowest Degrees of this Enjoyment, in this World, are thus far to be accounted truly Happy & Blessed. And indeed there is no true and substantial Felicity to be had in this World, but what is to be met withal, in Communion with the *LORD JESUS CHRIST*, in the *Ways*, and by the *Means* of Divine Appointment. And tho' the *highest Degrees* of Enjoyment in this way, fall unspeakably short of the *lowest Degrees* of Enjoyment in Heaven, yet they are richly worth a *seeking after*. They afford that solid Joy & Delight to the Souls of GOD's Children, which they would not Exchange for all the perishing Delights of *Sense*, were they ten thousand times more & better than they are. There is no one but They, who have had the sweet Experience, can tell what Happiness there is to be enjoyed in one Hours Communion with CHRIST in the way of Divine Ordinances. This indeed, is so great, That the Saints in the Exercise of their Graces, desire it above every thing else; nay, 'tis the only Thing their Souls are thirsting after †. Oh, therefore, Let every one of us prize & seek after this Communion with CHRIST, in the Ways of Divine Institution. Let us seek after it in the Word and Ordinances of the Gospel: In Reading & Hearing; in

† *Psal.* 73. 25.

Prayer,

Prayer, and in Meditation; and very particularly, as oft as we can in that *Ordinance of the Lord's Supper*; for that is the moſt ſpecial Means we have of Divine Appointment, wherein to improve in this Communion with CHRIST. For CHRIST at his Departure from Earth to Heaven Inſtituted and put his Sanction upon that Ordinance for this very End. And thoſe who have taken Care from time to time, to draw near to CHRIST in it, as they ought to do, have ſeen & enjoyed more of CHRIST in it, than in any other Ordinance what ever. Their Sacramental Seaſons have emphatically been their Hours of *Heaven upon Earth.*

BUT this may ſuffice for the *ſecond* particular, *viz.* In Heaven the Saints ſhall come to the *immediate Sight* and *Enjoyment* of the *LORD JESUS CHRIST.*

HENCE,

§ 3. IN Heaven the Saints ſhall be *Repleniſhed, with the largeſt Meaſures of, and enjoy the ſweeteſt Communion with, the HOLY SPIRIT* of *GOD.* Here the bleſſed Spirit dwells in Believers, in ſome *lower Degrees*: He dwells in them, as a *Spirit of Grace.* And it is not to be told, how great their *Joy in the Holy Ghoſt*, their Communion with the holy Spirit, has ſometimes been. The Apoſtle *Peter* ſpeaking of it, calls it, *A Joy unſpeakable and full of glory*, 1 Pet. 1. 8. But what is all this, to thoſe large Meaſures, and overflowing Conſolations of the Spirit, the Saints ſhall be Bleſſed withal in Heaven. For there, after the Spirit of GOD has compleated the Work of Grace & Sanctification in them; at their entrance into Glory, he'l take up his Everlaſting Abode in them, as Temples thoro'ly Cleans'd & richly Adorn'd, for ſuch a glorious Inhabitant. And there he'l conſtantly Communicate all that Divine Light & Knowledge, that a State of Glory requires. He'l perfectly enlighten them in the whole Will of GOD concerning them Again, He'l keep up the Life & Exerciſe of every Grace in them: Their Souls ſhall always be diſpos'd for the high & pure Services of the heavenly World, and their Powers actually engag'd in them. And he'l ſo ſtrengthen them in their bleſſed Work & Buſineſs, that they ſhall never

never more know, what the least Weariness in it means. Their Hearts shall always be enlarg'd for GOD, and CHRIST; and their Tongues always tun'd to Sing forth their Exalted Praises. And then he'l Crown all with constant, pure & unmix'd Delights: He'l fill them brim full with the Joys of their Lord: Nay more than this, He'l bring them into an *immense Ocean* of Joys, and cause them to *swim* & *bathe* themselves, in *Rivers of Pleasures for ever more.* And therefore at the Saints entrance into Glory, it is not said, That *Joy shall enter into their Hearts*, No, This *Phrase* is too faint to express their overflowing Felicity: But it is said, they shall *enter into the Joy of their Lord*, Matth. 25. 21. Unspeakable, Divine Joy and Delight will be the Element they shall Live & Breath in for ever in the Kingdom of Heaven. Thus shall the Saints be repleniſhed & delighted by the ever-blessed Spirit of GOD in the Kingdom of Glory. And what an inconceivable Happyness will this be? Those Joys and Comforts of the Spirit, which the Saints have sometimes Experienced in this Life, are said to be unspeakable (as I observ'd before). And indeed, there is no Tongue upon Earth, so full of *Angelic* Oratory, as to describe it. But after all, These are but the first Fruits of a larger Harvest to ensue; nay, but small Drops in compare with an immense Ocean of the purest & highest Delights.

AND now to make *one Reflection* upon this Head.

USE. SHALL the Saints in Heaven be thus *repleniſhed with the Holy Spirit of GOD, and enjoy the sweetest Communion with him*? Then, as ever we desire to be partakers of that Happiness, Let us now give *the kindest Welcome to the Holy Spirit of Grace.* For the Spirit of GOD and Glory, will not rest upon any, nor fill them with the Joys of Heaven in the World to come, unless They kindly entertain him as a Spirit of Grace here. Now the holy Spirit of GOD comes to the Door of the Sinners Heart, and knocks, and waits for entrance there. And if we do but open to him, and give him an hearty Entertainment, He'l take Possession of us, as a *Spirit of Sanctification*, and purge & purify our Souls, and by Degrees

Degrees fix and prepare them, for the pure Services and Enjoyments of the Eternal Kingdom: but if you reſiſt and quench the ſtrivings of the Spirit; and ſend him away grieved from you, till at length, he ſhall come to this Determination to ſtrive with you no more, then he'l leave you in a ſtate of everlaſting Diſtance from him, in the World to come. And then, you'l be denyed every drop of Divine Conſolation, and be made to drink the very dregs of unmixed Wrath. Oh, therefore Let every poor Sinner with whom it is yet a Day of Grace, and with whom the Spirit of Grace is now ſtriving in the Miniſtry of the Word, hearken to the voice, and cheriſh the Motions of the ever-bleſſed Spirit within. Be obedient to that ſolemn Advice, Eph. 4. 30. *Grieve not the holy ſpirit of God, whereby ye are,* (or ought to behave your ſelves, that ye may be) *ſealed to the Day of Redemption.* And if you do but now Cheriſh the Spirit of Grace, and are Obedient to his heavenly Dictates, he'l guide you by unerring Counſel, till he Conduct you into the Preſence of GOD, where there is fullneſs of Joy, and Pleaſures for evermore.

BUT let this ſuffice for the *Third* particular. —— In Heaven the Saints ſhall be repleniſhed with the largeſt meaſures of the *Holy Spirit*, and enjoy the ſweeteſt Communion with him.

§ 4. IN Heaven the Saints ſhall enjoy the moſt *ſweet* and *delightful Communion, One with another*, and with the *holy Angels* of GOD. They that enter into Heaven, go to the innumerable Company of Angels, and to the general Aſſembly, and Church of the firſt-born, which are written in Heaven. And as they all of them receive the higheſt Felicity from GOD, and in the Enjoyment of him; "ſo they Communicate the pureſt Pleaſures to one another". They'l doubtleſs, come to a diſtinct knowledge of, and have intimate Acquaintance one with another in Heaven. For the Diſciples, at the Transfiguration of our Saviour, knew *Moſes* & *Elias*, who then talked with him, tho' they had never ſeen them before *. And

* See *Matth.* 17. *begin.*

there is as little question to be made, but every Saint will as readily know *Abraham*, *Isaac*, and *Jacob*, *Moses* and *Elias*, and every Saint; yea & every Angel too, in the Kingdom of GOD; for the Knowledge of the Saints in Heaven will be enlarg'd; and the least Saint there, shall know unspeakably more, than the most Divinely Inspired Apostle, ever knew here. And then as the Saints shall know each other in Heaven, so they'l be united together in the bonds of the most ardent Affection. "Our "Love (says one †) is now kindled, either from a Re- "lation in Nature, or a Civil Account, or some visible "Excellencies, that render a Person worthy of our Choice "and Friendship; but in Heaven the Reasons are greater, "and the Degrees of Love incomparably more fervent". For *there*, the Saints are all united, as Children of the same Father; and so by virtue of that spiritual Relation, which is more near & lasting than the strictest Bonds of Nature, they'l Love as Brethren in *CHRIST JESUS*. The Foundation of that Love will be the Saints perfect Likeness to GOD, which will render them compleatly Amiable. Hence there will be no Jarrings, no Discords between Saints in Heaven; no Envying the superiour Degrees of Glory: but every one will be perfectly satisfyed with his own Station, and rejoyce in the Happyness of others. "Such is the Power of the Cœlestial Fire of Love, that is enkindled in their Breasts, that it meets & mixes Souls in such an entire Union, that by Complacence and an intimate Joy, the Blessedness of all is, as it were, proper to every one; as if every one were placed in the Hearts of all, and all in the Heart of every one". And And what an Happyness must this Communicate to the Saints in Glory? For where all are thus filled with ardent Love, every one must be possess'd with unspeakable Delight: And then besides, As the Saints shall know one another, and be United together in the bonds of Love; so there will (doubtless) be the most free & intimate *Converse* with one another. They'l relate to each other what GOD has done for their own Souls, and recount all the Wonders of Divine Love & Grace, they ever had Expe-

† Dr. *Bates*.

rience of; and then call upon each other to assist, and so all joyn together in Songs of Divine Praise upon so Joyful occasion. And what a Pleasure will this yield to their happy Souls? For the very Life of Friendship, and the Happyness of Friends consist in such endearing Conversation.

AND now to Improve this Point in one Word,——

USE. WILL the Saints in Heaven enjoy the most sweet & delightful Communion with *one another*? This then may serve for the *Direction of the Saints* and People of GOD *upon Earth.* As the Happyness of Heaven calls for the *closest Union* of the Saints in Affection; and that Union adds much to their Felicity in Glory: so the Peace & Welfare of the Church upon Earth, consists very much in a Union of it's Members, as near as possible to the Union there is among the Blessed above. Nay, without some such Union, we can expect nothing but Confusion, & every evil Work. For there is scarce any one thing brings a greater blot upon the Christian Religion, or gives a greater wound to the Souls of the Professors of it, than those sinful Fewds & Contentions, and that uncharitable Spirit which prevails among them. It gives occasion to the Enemies of GOD & Religion to speak Evil of the ways of GOD; and it must needs dreadfully Cloud the Christians own Evidences for Heaven, and at least give a Check to the growth of his Graces. But now on the other hand, When the People of GOD on Earth, imitate their Brethren in Heaven, & Live in Love and Peace one with another, and take delight in seeking each others Prosperity, This renders them amiable in the Eyes of GOD & Man, and Communicates an unspeakable Pleasure to one another. Hence the Psalmist breaks out into that Divine Rapture, Psal. 133. 1. *Behold, How good and how pleasant it is for Brethren to dwell together in Unity.* 'Tis a sweet Emblem of Heaven, and a good Evidence to those, who are closely United in the Bonds of Christian Love, That they shall at length come to make *One* with the Blessed *Angels* & *Saints* above, and partake with them in the glorious Effects of reciprocal

Love & Affection. Let us therefore *endeavour at all Times to keep the unity of the Spirit in the bond of Peace.* For as the Apostle observes in Eph. 4. 4,5,6. *There is one Body, and one Spirit, even as ye are called in one hope of your Calling; one Lord, one Faith, one Baptism; One God & Father of all, who is above all, and thro' all, and in you all.*

BUT this may suffice for the *Fourth* particular, *viz.* In Heaven the Saints shall enjoy the most *sweet & delightful Communion one with another*, and with the *holy Angels of GOD.* I shall here add but *one* more, and so Conclude at this Time, *viz.*

§ 5. IN Heaven the Saints shall come to the *full Possession & Enjoyment* of all the *Riches & Treasures* of the *Eternal Kingdom.* Whatsoever is to be had in the Enjoyment of *GOD*, of *CHRIST*, of the *HOLY SPIRIT*; whatsoever is to be had in *Communion with the Saints & holy Angels*: And if there be any Thing else to be Enjoyed in Heaven; or any other Good comprehended in the *New Covenant*; it belongs to the Saints, by the infallible Promise of GOD. And they shall certainly come to the full Possession & Enjoyment of it, in the Kingdom of their Father. *The Lord will infallibly give Grace & Glory, and withhold no good Thing from them that walk uprightly*, Psal. 84. *ult.* Oh, How great, How unspeakably, yea inconceivably great then will be the Happyness of the Saints in Heaven? No Tongue here below can describe it, nor tho't of ours reach unto it. And therefore the Psalmist, in speaking of it, does not pretend to say *What*, or *How* great it is; but, by way of Admiration crys out, in Psal. 31. 19. *O how great is thy goodness, which thou hast laid up for them that fear thee.*

AND now to Conclude with this short *Reflection*,

USE, WE hence see, That our *truest Safety & Interest* depends upon a *seasonable getting into the Number of the Saints & Children of GOD.* These are the Heirs apparent to the Glory I have been describing; and they shall be the Possessors of it, when they come to enter into the Kingdom

Kingdom of GOD. And none but ſuch, ſhall ever come to ſee & enjoy the Salvation of GOD. And now what a Motive ſhould this Conſideration be to every one of us, to chuſe the Saints of GOD for our Companions now, and to Delight and take Pleaſure in them accordingly, and follow the holy Examples they ſet before us. And if GOD enable us to be followers of them, as they follow the *LORD JESUS CHRIST*, it is but a little while, before we ſhall all meet together in the Kingdom of GOD, and there ſee, & hear, & enjoy, that which as yet *Eye has not ſeen, nor ear heard, neither have entred into the heart of man to conceive of them*; even *the Things which GOD has prepared for them that Love him.*

The Seventeenth Sermon.

IN the former Diſcourſes I have largely conſidered wherein the *Eſſence* of Heaven's Bleſſedneſs does conſiſt.

HENCE,

§ *II.* I come now to conſider what the *Properties* of that Bleſſedneſs are: and by theſe it will appear to be diſtinguiſhingly great & glorious.

AND here I ſhall mention but *Three* or *Four* of the many that might be named.

AND ſay,

1. IT is a *Divine Bleſſedneſs*: Or a Bleſſedneſs that conſiſts in a *Likeneſs* to GOD, and in the *Enjoyment* of Him. All the qualified Subjects of that Felicity will, as near as their finite Capacity will allow of, be perfectly conform'd to the Image of GOD. They ſhall *awake* at the laſt Judgment, *with his likeneſs upon them*, and reſemble him, as the Children of an heavenly Father, *Pſal.* 17. 15. And as that Bleſſedneſs conſiſts in a Likeneſs to GOD; ſo alſo in the Enjoyment of Him. Hence the Poſſeſſors of it, are ſaid in our Text to be in the immediate *Preſence of GOD*; which ſuppoſes the immediate

Enjoyment of him. But these things having been particularly spoken to, in the preceeding Discourses, I shall not enlarge upon them here; but only observe, That since the Blessedness of the Saints above, consisteth in a Likeness to, and in the Enjoyment of GOD; it is, as to the Nature & Kind of it, like to the Blessedness of the great GOD himself: for his Essential Blessedness consists entirely in the Enjoyment of his own infinite Perfections; For He being *Self-existent*, He must needs be a *Self-sufficient* Being, and Possess eno' in Himself, for his own infinite Happyness; and infinitely more than eno' for the compleat Happyness of all his reasonable Creatures. Hence the Essential Blessedness of GOD must & does consist entirely within Himself. His Happyness is as necessarily *Independent* as his *Being*. And therefore, as the Happyness of the Saints in Heaven consist (as I said) in a *Likeness* to GOD, and in the *Enjoyment* of him, it is so far a *Divine Blessedness*. And accordingly, this Blessedness is expresly called, *The Glory of GOD*, Rom. 5. 2. *i. e.* "The Glory which the Blessed GOD both enjoys & affords; which he contemplates in himself, and which Rays from him to his Saints". And now, How great & excellent does the future Blessedness of the Saints appear from hence to be? For it's being an Happyness, which so nearly resembles the Blessedness of the Infinite GOD, it is of the most exalted Nature in it's self; and the greatest Happyness any Creature can come to the Enjoyment of. And hence it is called by the Apostle, in 2 Cor. 4. 17. —*An exceeding weight of Glory*. The words in the *Original* are very Emphatical, and it is hard to expres their *Emphasis* in our Language. The meaning of them is, That it is a Glory that exceeds all Comparison, and the utmost stretch of human Tho't; as in 1 Cor. 2. 4. *Eye hath not seen, nor Ear heard*, &c.

2. IT is an *entire, perfect & compleat Blessedness*. As the Saints in this Life, *See* but in part, and *Know* but in part; so *they Enjoy* but in part. It is but a partial and incompleat Happyness, at best, they ever attain to in this World. Indeed, the *Objects* of the Saints Enjoyment are one & the same here and in Heaven, The Saints upon *Earth*,

Earth, enjoy Communion with the ſame *GOD*, and *CHRIST*, that the Saints in *Heaven*, enjoy Communion withal. But herein there is a remarkable Difference between them. The Happyneſs of the Saints on Earth, is intermixed with many Evils & Sorrows. They have dark and diſtreſſing Clouds paſſing over them, at ſome times, as well as refreſhing ſhines upon them, at other Seaſons. Sin & Affliction are a conſtant Alloy to their pureſt Enjoyments upon Earth. And then beſides, as to the *Degrees* of their Enjoyment: Theſe at beſt, are but low in compare with what they will be in Heaven. Nay, The *Frailty* of our preſent Conſtitution is ſuch, that the Saints upon Earth are not capable of any other, than now and then a Taſte & Glympſe of that Glory, which ſhall hereafter be revealed in them. And therefore the Communications that are now made unto unto them are but *Partial*, according to their weak & imperfect State. But in Heaven their Happyneſs will be *Perfect* & *Compleat*. They'l be qualifyed & prepared for the higheſt, moſt pure, and unmix'd Delights that the Creature in a State of Perfection is capable of: And then beſides, They'l come to the full Poſſeſſion of the moſt glorious Objects of Enjoyment, without the leaſt mixture of Evil. And hence the Happyneſs of the Heavenly World will be dealt out to the Saints not by Parcels, but at once. "In our Temporary State (ſays one *) while we are under the meaſure of Time, we are not capable of the fulneſs of Bleſſedneſs; for Time exiſts not altogether, but by parts. And indeed we can neither enjoy, nor ſuffer more at once, than can be compaſt in one moment; for no more Exiſts together. But our Relation to *Eternity* (which as the Notion of it, is wont to be ſtated, tho' difficult to be apprehended by us) *is a Duration without Succeſſion or End*, this will render the ſame Bleſſedneſs always preſent in the entire fullneſs of it". And hence in the *Text* it is called *fulneſs of Joy*. *i. e.* The *Preſence* & *Enjoyment* of GOD and of the glorious Objects above, will afford ſuch a perfect, compleat & ſatisfactory Happyneſs to the Saints, that they wont be capable, either to Enjoy or Deſire a

* Mr. *How*.

greater. Thus it will be an entire, perfect & compleat Bleſſedneſs.

3. THE Bleſſedneſs of the Saints in Heaven will be *Conſtant* & *Uninterrupted*. The Happyneſs of the Saints upon Earth, is ſubject to many *Intermiſſions* & *Decays*. *Now* perhaps the Sun of Righteouſneſs ſhines with a glorious brightneſs upon them, but *Anon* ſome dark Cloud ariſes that intercepts his chearful refreſhing Light. This is clear from the Example of holy *Job*, as we may learn from theſe paſſionate Wiſhes of his, " in the Book of his *Patience*" Chap. 29. 2, 3, 4. *Oh that I were, as in Months paſt, as in the Days when God preſerved me: When his Candle ſhined upon my head, and when by his Light I walked thro' Darkneſs: as I was in the Days of my Youth, when the Secret of God was upon my Tabernacle.* In the words, we may obſerve, (1.) That *Job* had once been under the happy ſmiles of GOD's Countenance. *The Candle of the Lord* once *ſhone upon him, and he walked by the Light of it, ——and the ſecret of the Lord had been with him*: A happy State & Condition indeed! But then, (2.) We may obſerve, by the *manner* of this Complaint, that the Scene was now dreadfully altered: He was bro't into Darkneſs & Diſtreſs. And GOD *hid his face from him*, as he elſewhere expreſly Laments, *Chap.* 13 24. And ſo it was with holy *David*, in the Days of his Pilgrimage upon Earth. At one Time, his Heart exults with Joy, in the ſenſe of the Preſence of GOD with him, Pſal. 35. 9. *And my ſoul ſhall be joyful in the Lord: it ſhall rejoyce in his Salvation*; and ſo in many other places, to the ſame purpoſe, But at other Times we find him expoſtulating the Caſe with GOD, with the bitterest Accents of Sorrow, after this manner, Pſal. 77. 7, 8, 9. *Will the Lord caſt off forever? and will he be favourable no more? Is his mercy clear gone for ever?* &c. Yea, ſo unſtable is the Felicity of the preſent Life, that the bleſſed Saviour of Mankind, tho' at one Time, while he was here upon Earth, he heard thoſe refreſhing words from Heaven, — *This is my beloved Son*, Matth. 3. 17. Yet at another Time, was heard to cry out in the greateſt Agony, *My God, My God, why haſt thou forſaken me?*

Matth.

Matth. 26. 41. And this ever has been, and always will be, more or leſs, the State of the Saints upon Earth. But now in Heaven the Happyneſs of the Saints, as it will be full & entire, ſo it will continue in it's Meridian Glory. It won't be ſubject to the leaſt Abatement; but be always equal. And the Reaſon is, The *Beatific Object* will for ever preſent it ſelf to their View; and their Eye will continually be fixed upon it. "The Mind will be prepared with ſupernatural Vigour, to ſee the brightneſs of GOD's Face, and will by the moſt attentive Application always Converſe with him; ſo that the Joy of Heaven is never intermitted for a moment". Nor ever will be: For the Enjoyment of GOD, and the Things of the Eternal Kingdom, will always be freſh & new, and afford the ſame raviſhing Delight. Indeed, it is otherwiſe with reſpect to the Things of this Life: we ſoon exhauſt the Good that is in them, then we begin to nauſeate them, and are quickly upon the Enquiry after New Objects of Enjoyment. And the Reaſon is, ſenſible Things have but limited Goodneſs in them, and *this* no ways ſuited to the Nature of a ſpiritual & immortal Being: and therefore Variety is abſolutely neceſſary to maintain any tolerable Degree of Satisfaction in them. But now with reſpect to the glorious Objects above, There is an Infinite ſuitable Good in them, which the glorifyed Soul can never exhauſt nor ſurfeit upon. And therefore the Saints in every Period of their happy State in Heaven, will have as lively a Perception of their Felicity, as at the firſt moment of their entring into it.

4. THE Bleſſedneſs of the Saints in Heaven will be *Everlaſting*, without *any End*. Were the Enjoyments of Heaven ever ſo glorious in themſelves, and the Reliſh of thoſe Divine Objects, ever ſo ſweet & refreſhing, ſimply conſidered; yet if there were a Poſſibility, the Saint ſhould one Time or other be deprived of them: The Reflection upon it, would be like the mixing of Gall with Honey: It would greatly diſturb their Tranquility, and deaden their Joys. For as Hope in Miſery, abates the Edge of Sorrow; ſo Fear in Happyneſs would ſowre all Delight; and the more Excellent the Felicity is, the more Tormenting would

would be the Fear of losing it. But this is that which Crowns the Happyness of Heaven, It has Eternity stamp upon it. So that the Saint in the midst of the Fulness of Joys, is able to say, These are *Everlasting Delights*: The Saint himself will have an *Everlasting Existence*: He'l be confirmed in a most glorious Immortality. And the Beatific Object in Heaven, is one & the same for ever: GOD is *from Everlasting to Everlasting, without the least Variation, or shadow of Change.* Heaven also, the Place of their Residence, is an *Inheritance incorruptible, and undefiled, and that fadeth not away*, 1 Pet. 1. 4. And they have the infallible Promise of GOD to confirm them immovably in Eternal Glory. Thus the Blessedness of the Saints in Heaven will be *Everlasting*. It will be the same Millions & Millions of Ages to come: And when these are all past & gone, They'l have an whole Eternity of Happyness before them. Look as far forward as 'tis possible for any Created Understanding to stretch it self; and you'l come no nearer to the End of the Saints Happyness in Heaven, than we are unto it, at this very moment. And accordingly this Happyness is not only express'd by *Fulness of Joys* in the Text; but they are also called *Pleasures forevermore, i. e.* Pleasures that shall *never, never* have an End. And now, what an infinite weight will the word *Eternity* add to the Glorys of Heaven. "For, (as one says) it Re-doubles the Happyness of the Saints in Heaven, that the direct Pleasure of Enjoying GOD, is attended with the pleasant Reflection it shall continue forever.— *Eternity* Crowns & Consummates their Felicity". And hence it is, in describing the Happyness of Heaven, we have for the most part the word *Everlasting*, or *Eternal* joyn'd with it; which puts a remarkable *Emphasis* in the Description: As when that State of Blessedness is called, *Life Everlasting —Eternal Life*, an *exceeding great & eternal weight of Glory*, and the like; as you know such kind of Expressions frequently occur in the holy Scriptures.

AND now upon the whole, How wonderfully do these endearing Properties, of the Happyness of Heaven, illustrate the exceeding greatness & excellency of that State o

Bleſſedneſs! For what Glory may be compared with that which is Divine, and reſembles the Glory of the Infinitely Bleſſed GOD himſelf? What Happyneſs is equal to that which is perfect & entire? And what Bleſſedneſs may ſtand in Competition with that which is not only Compleat, but *Conſtant*, *Uninterrupted* & *Eternal*? Oh, there neither is, nor can be any other State of Happyneſs ſo diſtinguiſhingly Glorious as that is.

BUT this may ſuffice for the *Properties* of that Bleſſedneſs.

HENCE,

§ *III.* I proceed now, as I propoſed, to conſider ſome few of the *Figurative Expreſſions*, by which the Glory and Happyneſs of Heaven are deſcribed unto us; and by theſe, to give you ſome farther Account of the Nature and Excellency of that State of Bleſſedneſs. And here I ſhall mention but a few of the many that might be named.

AND ſay,

1. HEAVEN & the Happineſs thereof, are compared to an *Houſe & a Building*. Joh. 14. 2. *In my Fathers Houſe*, (ſays CHRIST,) *i. e.* in Heaven, *are many Manſions*. And 2 Cor. 5. 1. *For we know, that if our earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, an Houſe not made with hands eternal in the Heavens.* Now an Houſe is the Place of our ſtated abode. And if it be a Houſe well built & furniſhed, it is the Place of our greateſt Comfort & Delight. Here it is the Men of the World, lay up their Treaſures, and enjoy what they have. And now, that we may form ſome Notion of the Happyneſs of Heaven from this Metaphor of an Houſe or Building, Let us briefly conſider, what kind of Building it is.

AND here,

(1.) IT is an Houſe of GOD's *own* Building. Hence it is ſaid to be a *Building of GOD*, *an Houſe not made with hands*, 2 Cor. 5. 1. *i. e.* A Building which GOD has immediately Created & Made, without the Miniſtry of any Creature. Now this diſcovers the Excellency of it's Frame & Make, and ſhews it to be unſpeakably more glorious, than the moſt magnificent Building upon Earth. As GOD the Builder of it, is infinitely more Wiſe, and Powerful

Powerful, than the most skilful *Architect*, or Master-Builder, that was ever upon Earth.

AGAIN,

(2.) IT is a most *spacious & magnificent* Building. It is compared to a *Palace*, the most sumptuous Building upon Earth. Psal. 45. 19. *With gladness and rejoycing shall they be brought in: they shall enter into the King's Palace, i. e.* into Heaven, the Palace of the King Eternal, Immortal, & Invisible. And as *Palaces* are wont to be, it is a most spacious Building. There are many Mansions, or Apartments in it, —— *In my Father's House* (says our Saviour) *there are many Mansions*, Joh. 14. 2. It is the Place, wherein the great GOD exhibits his Glory, as a King in his Palace; and there is Room eno' in it, for the many thousand thousands of glorifyed Saints, besides the Numberless *Myriads* of Blessed Angels, who shal all have their abode in it. To say expressly, how large & stately, or how richly furnished, our House above is, no one here may pretend unto. Tho' no doubt, the whole Compass of this visible World, is but a small Apartment in compare with it. And we may guess something at the Glory of it, by viewing the Heavens over our Heads, which are but the out-works of it. Now since these are so garnished, and bespangled, with innumerable bright shining Lights, what Workmanship, and rare pieces of Divine Art; what Majesty & incomparable Excellencies may we expect in the *inner* Apartments? How full of Beauty & Splendor, are the Chief Rooms, and the Presence Chamber, where the King is seen in all his Glory?

AGAIN,

(3.) IT is a *Father's* House. CHRIST expressly calls it it His Father's House in the forecited, *Joh.* 14. 2. And it being *His* Father's House, it is the *Saint's* Father's House: For GOD is their Father also, *Joh.* 20. 17. And this may serve to furnish us with this *Idea* of Heaven, *viz.* That it is the Saints proper Home; as a Father's House is always the Child's Home. And that the Saints will be made Welcome by GOD their Father, and by all the Inhabitants of Heaven, when they enter into the blessed Mansions of it.

ONCE

ONCE more,

(4.) IT is the Saints *own* Houſe. Thus in the place before mentioned, *We have a Building of* GOD, *an Houſe*, &c. As if the *Apoſtle* had ſaid, in behalf of the Saints, Heaven is a Building or a Houſe that belongs to us; we may and do Claim it, as our Property. And indeed, it is theirs by the Gift of their Father, and the Purchaſe of their Saviour. How happy then muſt the Saints be, in the full Poſſeſſion of the Manſions of Glory?

BUT to proceed,

(5.) IT is an *Holy* Habitation. It is called, *The Temple above*, Rev. 21.22. in Alluſion to the Temple that once ſtood at *Jeruſalem*, which had the greateſt Relative Holineſs in it that ever any Place upon Earth had. And accordingly, it is expreſly called *the high & holy Place*, Iſa. 57.15. And this denotes the ſpotleſs Purity of the Saints, when they come to enter into the Houſe which is above; and the Purity of thoſe Sacrifices, which, as Prieſts they ſhall offer GOD, in his Houſe. And what an inconceivable Delight will flow from hence to the Saints in Glory! The imperfect Services, which they attend in the Houſe of GOD upon Earth, afford unſpeakable Delight unto them *. No Tongue of Men or Angels can fully expreſs the overflowing Joy, that ſprings up in the Souls of the Saints, while they are united in the moſt pure & exalted Services of the Temple in Heaven.

BUT then,

(6.) *Finally*, HEAVEN is an *Eternal* Houſe. It is called, *An Houſe Eternal in the Heavens*, 2 Cor. 5.1. The moſt ſpacious & coſtly Houſes that are ever built by Men, are but mouldering Duſt: and in a few Ages, at fartheſt, are diſſolv'd, and laid level with the Earth; but the Houſe that is prepar'd for the Saints above, is made of ſuch Materials, and are ſo exquiſitely put together, that it is incorruptible, and ſubject to no manner of Decay. Hence when the Saints come once to take the Poſſeſſion of it, they enter into an Eternal Home, that they ſhall never be diſpoſſeſs'd of.

* See *Pſal.* 27. 4. *compar'd with*, 84. 1.

THUS

THUS we see what a *House* or *Building* Heaven is and how happy & blessed the Saints will be in the Possession of it. No Prince in his Palace upon Earth was ever a thousandth part so happy, as the least Saint will be, when he comes to take Possession of the Eternal Mansion prepared for him, And this by the way should teach us to look upon Heaven as our Home. To desire it earnestly as such; and to be most diligent in our Preparations for it.

BUT then,

2. HEAVEN & the Happyness of it are described by *an Inheritance* Heaven is expresly called an *Inheritance* Eph. 1. 14. *Which is the earnest of our Inheritance*, i. e. of Heaven, and so in many other Places. Now a Man's *Inheritance* & his *Treasure* are the same. It is the Riches he has either in Possession or Reversion. And now let us see, what an Inheritance the Saints have, in the Possession of Heaven; and hence illustrate the Glory of that blessed Place.

AND here,

(1.) HEAVEN is an *Appropriate* Inheritance; or an Inheritance that belongs to none but such as they are. Hence it is called, *The Inheritance of the Saints*, Colos. 1. 12. And, *The Inheritance of them that are sanctified*, Acts 26. 18. And what an Happyness must it be to the Saints in Heaven, to have none but Friends in Possession with them? And not so much as one Enemy there, to Envy their Felicity, or to controvert the Title to their Possession?

AGAIN,

(2.) HEAVEN is a *purchased* Inheritance. It is an Inheritance that CHRIST has purchased & bought for the Saints with an inestimable Price; the Price of his own Blood; which is of infinitely more Value than the Lives of ten thousand Worlds of Men & Angels. Hence Heaven is called, *A purchased Possession*, Col. 1. 14. And the Saints are said *to obtain the Inheritance in him*, Ver. 11. Now this Consideration will infinitely endear Heaven to the Saints, and fill them with inconceivable Delight in the Possession of it.

AGAIN,

AGAIN,

(3.) IT is a moſt *Rich & Glorious* Inheritance. So it is expreſly call'd, in Eph. 1. 18. —— *The Riches of the Glory of his Inheritance* ——; or the glorious Riches of that Inheritance. Again, It is a Treaſure ineſtimable & glorious. Hence it is called *Unſearchable Riches*, Eph. 5. 8. And all the Treaſures of the Earth amaſs'd together, are nothing in compare with them. The Saints in Heaven enjoy infinitely more in CHRIST alone, who is call'd the *Pearl of great Price*, (Matth, 13. 46.) than any one could poſſibly do, in the Poſſeſſion of all the Gold & *Pearls* & *Jewels* of this whole World, were they ten thouſand times more Valuable than they are.

ONCE more,

(4.) The Inheritance of Heaven, is a *pure* & *undefiled* Inheritance. It is not gained by any fraudulent Arts, but by the Deeds of Righteouſneſs & Holineſs; and then it is pure in it ſelf, and has nothing to offend them that enjoy it. How calm, & pure, & peaceable then muſt the Saints be in the Poſſeſſion of it!

BUT then,

(5.) IT is an *Eternal* Inheritance. *Heb.* 9. 15. An *Inheritance that is incorruptible, and that fadeth not away*, 1 Pet. 1. 4. And being once poſſes'd, it can never be taken away; nor paſs over to any others, as Earthly Inheritances may, and frequently do.

THUS we ſee, That *Heaven* is the Saints *Inheritance*: And what *Kind* of Inheritance it is. And in Reflection upon it, we can't but infer the *unſpeakable Happyneſs of the Saints, in the full Poſſeſſion of it.* For therein they Poſſeſs that which no mortal Eye hath ſeen, nor Ear heard, nor Heart of Man conceived. And how ſhould this conſideration put every one of us, upon earneſtly deſiring an Intereſt in it? And ſpur us on to the utmoſt Diligence in *laying up for our ſelves an Eternal Treaſure in Heaven, where neither moth nor ruſt corrupt, and where Thieves cannot break thro' and ſteal?*

BUT let this ſuffice for the *ſecond* particular.

3. HEAVEN

3. HEAVEN is Described by a *City*: Heb. 13. 1
For here we have no continuing City, but we seek on
i. e. A City *to come*. Now Cities among Men, ar
usually Places of the greatest Concourse: Places of th
greatest Beauty, Order, Strength, & Riches, in a Nation
And that Heaven is absolutely such a Place, will appea
if we briefly consider what Kind of City it is.

AND here,

1. IT is a City of GOD's *own Building*. And hence
the Builder & Maker of it is expressly said, *to be GOD*
Heb. 11.10. And herein it unspeakably excells all Earth
ly Cities which are Built by Men.

(2.) IT is a City which GOD has built *for Himself*
Hence it is called, *The City of the living God, the heavenly*
Jerusalem, Heb. 12.22. *i. e.* It is not only the City which
GOD has made; but the City of his Royal Residence;
where he eminently manifests his own Glory, *Rev.* 21.23.

a very populous City

(3.) IT is a City of *numberless glorious Inhabitants*.
Not only GOD, & the Lamb, have their Throne in it; but
the innumerable Company of Angels, and the whole
general Assembly & Church of the first Born are the
Free-Men of it. And there never was such a glorious
Concourse as in that City of the Great King.

(4.) IT is a City of *impregnable Strength*. Hence it
is said to be *a City that hath Foundations*, Heb. 10.10.
It is built *upon* the Rock of Ages, as well as built *by*
him". And GOD by his Immutability, Omnipotence
and Eternity, has laid & setled the Foundations of it,
firm & immovable: And as no Enemies will ever be able
to approach to it, so were they permitted to the Gates
of it, they could never by their united Policy & Strength,
either sap or weaken the Foundations of it.

(5.) IT is a City of the most admirable *Order, Beauty*
and *Riches*. This the visional Description of the Apostle
John, gives us the most lively *Idea* of. This Description
is at large contained in Rev. 21. 10. *to the End*. In *Verse*
10. *And he, i. e.* one of the Angels of GOD, *carryed me*
away in the Spirit, to a great & high mountain, and
shewed me that great City, the holy Jerusalem, &c. And
then he proceeds in the following *Verses* to give a most
ample Description of what he saw. This Description I

shall

ſhall not recite at large to you; but only obſerve, That in Alluſion to the brighteſt Things below, It is ſaid to have a Wall of *Jaſper*, the City it ſelf to be of *pure Gold*, the Foundation of it to be of the moſt *precious Stones*; the Gates of it of ſplendid *Pearls*, and theſe guarded by *glorious Angels*. And within, the *Glory of GOD, and of the Lamb*, is ſaid *to be the Light of it*; and here, it is ſaid, will be *brought the Glory & Honour of the Nations*. Now theſe ſeveral *Metaphors* expreſs the wonderful Order & Regularity, the raviſhing Beauty, and the immenſe Treaſures of Heaven above.

AND then,

(6.) HEAVEN is a *continuing City*, Heb. 13. 14. and ſhall remain forever in it's Strength & Glory.

AND now, What an inconceivable Glory will the Saints be in the Poſſeſſion of, when they come to be *Denizens* & Freemen in that City: and to take up their everlaſting Abode in it? But let this ſuffice for the *Third* Particular; Heaven is Deſcribed to us by a *City*.

4. IT is Deſcribed unto us by a *Kingdom*, Matth. 25. 34. ——*Come ye bleſſed of my Father inherit the Kingdom prepared for you*, &c. Now a Crown & Kingdom, is uſually reckoned the very Top of all earthly Felicity. And accordingly, "the higheſt Aims, or the moſt eager and "reſtleſs Aſpirations of ambitious Men terminate here. For here is ſuppoſed to be the greateſt Confluence of Riches, Honours, Pleaſures, and Glory, that are to be met with upon Earth. And indeed, there are but few Men, comparatively, that would ſtick at any thing, ſo they might but aſcend the Throne of Earthly Majeſty. And now that we may, from this *Metaphor*, collect ſomething of the inconceivable Glory of Heaven, Let us briefly conſider, What Kind of Kingdom Heaven is.

AND here,

(1.) IT is expreſly called, *The Kingdom of Heaven*, Matth. 5. 20. Now this may ſerve to intimate, That the Glorys of Heaven ſurpaſs the Glory of all Earthly Kingdoms, as far as Heaven excells the Earth, we tread upon.

AGAIN,

(2.) IT is called the Kingdom of *GOD*. Joh. 3. 3. *Except a man be born again he cannot see the Kingdom of God*, *i. e.* He cannot enter into the Kingdom of Heaven; as in *Verse 5th*, to the same purpose. Now this hints to us, That Heaven is a Kingdom of GOD's framing & ordering: That he sits & rules in it King forever; and governs every Thing in it, becoming his own infinite Majesty & Glory.

AND then,

(3.) IT is called the Kingdom of *our Father*, Matth. 13. 43. And this intimates to us, That GOD always extends his Fatherly Love towards the Saints in Glory, and that they shall always reap the blessed Effects of it, to their unspeakable Delight. And then as they are the Children of GOD, it may serve to denote, That they are the *Heirs*, and shall be the Possessors of the Kingdom of Heaven, when they enter into it. And accordingly, They'l expresly be called to this Possession in the great Day; as in the fore-mentioned Matth. 25. 34. And we read of their being Crowned Kings, at that Time, 2 Tim. 4. 8. *Henceforth there is laid up for me a Crown of righteousness, which the Lord, the righteous Judge shall give to me at that Day; and not to me only, but unto all them also that love his appearing.* This Crown will be a massy Crown; a *Crown of Glory*, (1 Pet. 5. 4.) an *exceeding weight of Glory*, (2 Cor. 4. 17.) And then besides, we read of their sitting as Kings upon Thrones of Glory, in the midst of the Kingdom, Rev. 3. 21. *To him that overcometh* (says our blessed Saviour) *will I grant to set with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.*

AND then,

(4.) *Finally*, IT is said of this Kingdom (as it is said of the House & City before-mentioned) that it is an *everlasting Kingdom*. 2 Pet. 1. 11. *For so an entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord & Saviour Jesus Christ.* And now, since it is such a Kingdom as this, the Saints shall come to the Possession of, and in which they shall reign for ever in Heaven; the Glory there must be great beyond our present

preſent Conception. It is hard for one, who has never been an Eye-witneſs to form a right Notion of the Glory and Majeſty of ſome Earthly Kings; but the moſt magnificent of theſe is no more to compare with a Saint in Glory, than a ſmall Star is, to the Sun ſhining in it's brightneſs.

AND thus upon the whole, I have endeavoured by theſe few Metaphorical Expreſſions to illuſtrate the Glory and the Bleſſedneſs of the Saints in Heaven. And from hence it appears to be incomparably Great & Excellent. For we muſt obſerve, That theſe, and ſuch like *Metaphors*, tho' they are never ſo well Choſen, and are fetch'd from the moſt Excellent Things in Nature; yet they fall unſpeakably ſhort of what they deſign to illuſtrate, and are at beſt but dark & ſhadowy repreſentations of it.

AND thus I have ſpoken to the *Third particular* under the Firſt general Head.

HENCE,

§ *IV.* I proceed in the laſt place, briefly to conſider the *Time* & *Seaſon*, when the Saints ſhall come to the Poſſeſſion of this compleat & eternal Bleſſedneſs.

AND here in Two particulars:

1. THE Saints ſhall enter upon this State of Bleſſedneſs at *Death*. It is certain, that when the Saint dyes, his Soul does not dye with the Body; but is tranſlated by Angels into *Abraham's Boſom*, *i. e.* into Heaven †. And there it enjoys all the Happyneſs we have been ſpeaking of, in ſuch a manner & meaſure, as is ſuited to the Nature & Dignity of a Soul in a State of ſeparation. And the Bleſſedneſs which ſuch a Soul enjoys between Death and the Reſurrection, is perfect & compleat; tho', 'tis very probable, it will attain to higher Degrees of Glory, in a State of re-union with the Body.

AND therefore,

2. THE Saints ſhall come to the full Poſſeſſion of this Bleſſedneſs at the *Reſurrection*. That there will be a great Addition to the Happineſs of the Soul in Glory, upon

† See *Luke* 16. 22.

it's receiving the Body at the general Resurrection, i evident from Scripture. Tho' how great this additio will be, we cannot tell for the present; in as much (a one observes) the Scriptures state not the *Degree* of tha Blessedness, which shall *intervene*. But however this i evident from Reason, That the whole Man cannot be glo sifyed till the Body be raised out of the Grave. An the Resurrection & Glorification of this, were there no thing else, would very much add to the Blessedness of th Saints in Light. And then besides, The Day of Judg ment is frequently spoken of, as the Day of full *Recom pence to the Godly*, — *The Day wherein they shall be pre sented faultless with exceeding Joy*. The Day when the *shall see CHRIST, and be fully conformed to his bless Image*. And the Day wherein they shall hear that ble sed Sentence from their Redeemers Mouth, *Come ye bles sed*, &c. So that That is the proper Time & Season fo compleating their Happyness, and for their coming to tha fulness of Joy, our Text has respect unto.

THUS I have finished the *First* general Head unde the Doctrine; and have in some measure explained th Nature of that Blessedness which shall be the Saints ever lasting Portion in Heaven.

The Eighteenth Sermon

I HAVE finished the *First* general Head under th Doctrine; and therein given you the best Account could, of the *Glory* & *Blessedness* of Heaven.

AND therefore,

Secondly, I proceed now to *Prove*, That every tru Saint shall certainly come to the full Possession of tha Blessedness, in the Kingdom of Heaven. Now this is Truth that may fairly be inferred from those Words in th Text, —*Thou wilt shew me the Path of Life* —. By *th Path of Life* here, we are to understand the way to tha Eternal Happyness we have been discoursing of By GOD *shewin*

wing it unto *David*, we are not to understand, tho' GOD had only made known to him, That here was a State of compleat Blessedness in his Eternal Kingdom; and that he design'd to bring a certain Number of the Apostate Race to the full Enjoyment of it; and had given him an external Revelation of the Way and Manner in which he proposed to accomplish these Purposes of his Grace concerning them. For this is no more, than what GOD has shewn unto all that are favoured with Gospel Light & Revelation. But we are hereby to understand his being led into this Path himself. The *Phrase* here, supposes an *experimental* Acquaintance with the way to Eternal Blessedness, till one comes to the End of the Race, to the full Enjoyment of that Blessedness: And this the Psalmist assures himself would be his own happy Portion. *Thou wilt* (says he) *shew me the Path of Life*: Or as he elsewhere more fully explains himself in Psal. 73. 24. *Thou shalt guide me with thy Counsel, and afterward receive me to Glory.* He expresses here the greatest Assurance imaginable, with respect to his own particular State. He was as certain of his own Eternal Salvation, as tho' he had that very moment been in the full Possession of Eternal Life, in the Presence of GOD above. Now this Assurance (as I observed in opening the Text) was not grounded upon any *special* Promise that was made to the Psalmist, more than to any of the Saints; but upon the Evidences he had of his *filial* Relation unto GOD. And therefore, tho' every Saint has not these Evidences so cleared up to him, as the Psalmist now had; yet there is an equal Certainty of his Eternal Salvation. For he has those Characters essentially belonging to him, upon which the Psalmist grounded his own Assurance. And therefore, tho' many a Saint has not that clear sight of them in himself, that the Psalmist had, and so can't take that Comfort he did, in the Prospect of his own Eternal Felicity: yet the safety of his Future State is equally Sure: For it is not the Evidences, we may have by us of our being in a State of Grace; but the reality of our being in such a State, that renders our Eternal Salvation sure and certain in it self.

BUT here that I may more clearly Illustrate & Confirm this point, I shall briefly insist upon *Two* Things:

I. I shall give you the *Character* of a true Saint, which is to be the Subject of that Blessedness, we have been Discoursing of.

AND then,

II. GIVE you the *Proofs* of his future Inheriting this Blessedness.

I. I shall give you the *Character of a true Saint*, who is to be the Subject of Eternal Blessedness. But here I propose not to enter into a large & particular Account of this matter; but shall content my self with a few general hints upon it. In brief then, By a true Saint, I mean every Son & Daughter of Apostate *Adam*, who is *Renewed* & *Sanctified* by the Spirit of GOD. As we are in a Natural State, we are all over as an Unclean Thing. We were born into the World, in a State of Enmity to GOD. And while we continue in this State, our Lives are among the Unclean. Hence it is, the Psalmist gives us the Character of Men in a State of Nature: Psal. 14. 1, 3. —*They are corrupt, they have done abominable works, there is none that doeth good.* — *They are all gone aside, they are all together become filthy: there is none that doeth good, no not one.* They are indeed, (as the Prophet observes, Jer. 4. 22.) *Wise to do evil, but to do good they have no knowledge.* And if no Knowledge, then surely no Power, or Inclination, to do any Thing that is spiritually Good. And hence they are said in Eph. 2. 1. to be *Dead in Trespasses & Sins.* And being thus the Children of Disobedience, they are also *the Children of Wrath* & the Heirs of Hell; as in *Ver.* 3. The Sinner under the Power of his Lusts, lyes open to the terrible Wrath of GOD, and the Vengeance of Eternal Fire. This in short, is the dreadful Condition, in which we came into the World, and in which we continue all the while we remain in a State of Nature. Now a true Saint is one that has in part been recovered out of these Ruins of the Apostacy. He is one, whom the Spirit of Grace has laid hold on, and in whom he has wro't a most glo-

rious

ſious Change. He has raiſed him from the *Death* of Sin, to the *Life* of Grace. Hence he is ſaid to be *quickened*, Eph. 2. 1. to be made *alive from the Dead*, Rom. 6. 13, and to be *Born again, and Born of the Spirit*, Joh. 3. 3, 5. And having this Principle of Life implanted, he becomes a New-Creature, quite different from what he formerly was. 2 Cor. 5. 17. *If any man be in Chriſt, he is a new Creature*: Not *Subſtantially* but *Qualitatively* ſo. *i. e.* Grace, tho' it makes no Change as to the Eſſence of the Man; yet it makes a mighty Change in him, in all his Tempers & Actions. It diſpels the Darkneſs of the Underſtanding, and infuſes a new Light into it; according to that in Eph. 5. 8. *For ye were ſometimes darkneſs, but now are ye light in the Lord.* Hence the Saint has a ſpiritual diſcerning of ſpiritual things, which before he was ignorant of; and ſees them more in their Beauty and Excellency. *Again*, He has a new *Byaſs* put upon his Will & Affections; whereby, as formerly he choſe the ways of Sin, and walked in them with the greateſt Delight; now he chuſes the Path of GOD's Commandments, and Delights to do the Will of GOD *. And then farther, He has a gracious Tenderneſs impreſs'd upon his Conſcience; whereby he cannot Commit Sin now but with Shame, & Grief, & Sorrow; whereas formerly his Heart was ſo hardned, that he could commit very vile Tranſgreſſions with little or no Reluctance. In a word, There is a marvellous Change in the Saint, in all the Powers, Faculties & Tempers of the Soul. And agreable to this, There is a remarkable Change in his whole Carriage, both towards GOD & Man. He is one Devoted to the Fear & Service of GOD. He has *preſented himſelf a living Sacrifice, holy, acceptable unto God, which he looks upon as his reaſonable Service*, Rom. 12. 1. And accordingly, he makes the Will of GOD, the Rule, and the Glory of GOD, the *End* of his Actions; and Deſires in all Things to be led & *guided by the Spirit of GOD*, Rom. 8. 1. In ſhort, The Saints endeavour is, to *walk worthy of the Lord, unto all pleaſing*; yea to Live in the diſcharge of a good Conſcience, both towards GOD

* *Pſal.* 12. *compar'd with Pſal.* 40. 8.

and Man. And herein he every Day ſtill aims at greater Perfection; and does not content himſelf with any meaſures of Grace or Obedience he may have attained to; but *forgetting the Things that are behind*, he *preſſes toward the mark, for the prize of the high Calling of God in Chriſt Jeſus*, Phil. 3. 13, 14. Hence he daily *dyes more & more unto Sin; and lives more & more unto Righteouſneſs: — Perfecting Holyneſs in the fear of the Lord*, as in 2 Cor. 7. 1. And then Finally, From a deep ſenſe of his manifold great Infirmities, and ſhort comings in Duty after he has done the Beſt he can, He lives in the daily Exerciſe of Godly Sorrow for Sin, & embraces the *LORD JESUS CHRIST* by a Goſpel *Faith*, and has his fixed Truſt in Him alone for Juſtification & acceptance in the Sight of GOD. And ſo in the End *Looks for the Mercy of our Lord Jeſus, unto Eternal Life*; as in *Jude Ver.* 21. Theſe few general Hints (if I miſtake not) take in the main & eſſential Characters of a true Saint. So that whoever has theſe Characters upon him, is really a Saint: and tho' there are many Imperfections to be found in his beſt Duties and Graces; yet, after all, he is Born of the Spirit, and has the Image of GOD enſtamp'd upon him. He is a Child of GOD, and an Heir apparent to that Bleſſedneſs we have been Diſcourſing of.

AND having given this ſhort Character of a true Saint, I ſhall proceed,

II. IN the *Second* Place, to give you the *Proofs* of the Doctrine: Or to make it evident, in a few particulars, that every true Saint ſhall certainly come to the *full Poſſeſſion* of compleat & eternal Bleſſedneſs in the Kingdom of Heaven.

AND,

1. IT may be evidenced from thoſe *immortal Deſires*, GOD has planted in the Souls of the Saints, after this Eternal Bleſſedneſs. That every true Saint has earneſt Breathings & longings after the full Enjoyment of GOD and CHRIST, in his Eternal Kingdom, is, or may be evident to the Saint himſelf by his own Experience: and it may in part be made evident to others, by the conſtant, diligent Preparations he is making for the Happyneſs of the

the heavenly World. Now theſe Deſires, eſpecially while the Saint is under the lively exerciſe of Faith, are vehement & inſatiable Deſires. They are ſuch as an hungry Man has after his neceſſary Meat & Drink: or as the Chaſed Hart has after the Water-Brooks. Hence they are expreſs'd in Scripture, by theſe Hungrings & Thirſtings: Matth. 5. 6. *Bleſſed are they that hunger & thirſt after Righteouſneſs.* And again, ſays *David* a moſt gracious Saint, Pſal. 42. 1, 2. *As the hart panteth after the water-brooks, ſo panteth my ſoul after thee O God. My ſoul thirſteth for God, for the living God: when ſhall I come & appear before God?* And theſe Deſires being ſo ſtrong, there is nothing but the Enjoyment of the Deſired Object can give Satisfaction to them. It is not the offer of thouſands of Silver & Gold; no nor the Poſſeſſion of all the Riches & Treaſures of this World, that can quench or even abate the Saints breathing Deſires after Heaven and Happyneſs in the Enjoyment of GOD. *David*, who had as much of this World, as his heart cou'd wiſh for; nevertheleſs crys out in Pſal. 73. 25. *Whom have I in heaven but thee? and there is none upon Earth that I deſire beſides thee.* And as theſe Deſires are vehement & Immortal, ſo they have the Spirit of GOD for the *Author* of them. They are the *Breathings* of the Holy Spirit of Grace, or of that New Nature, which the Bleſſed Spirit has implanted in the Souls of GOD's People. Now it is not to be ſuppoſed, that the Spirit of GOD would ever have implanted ſuch Deſires after Heaven & Eternal Bleſſedneſs; and theſe ſo ſtrong & vehement, as to put the Saint upon the moſt diligent Preparation for that Happyneſs; unleſs his Intention was finally to ſatisfy theſe Deſires in the full Enjoyment of the beloved Objects. For to ſuppoſe ſuch a Thing, is to ſuppoſe, That GOD has Created the New Nature, and the Appetites of it in vain, or only to be a perpetual vexation & torment to the Subjects of them; which is utterly inconſiſtent with the Juſtice & Goodneſs of the Divine Nature. And therefore, whenever the Saint finds his Deſires after CHRIST and Heaven ſo vehement, that nothing can ſatisfy them but the full Enjoyment of the Beloved Object, He may ſafely look upon this, as a good Proof of his Title to the

Eternal

Eternal Inheritance; and an Evidence that it will not be long before he shall enter upon the full & eternal Possession of it.

AGAIN,

2. THIS Point may be confirmed from the Saints *near Relation* to GOD. Every true Saint stands in the high Relation of a Child to GOD. By spiritual Regeneration we become like unto GOD. His Image is enstampt, and his Likeness impresst upon us. And therefore GOD is not ashamed to be called the Father of his Saints, nor to own them as his Sons & Dau'ters. See what he says concerning them in 2 Cor. 6. 16, 17, 18. ——*I will dwell with them, and will walk in them; and I will be their God, and they shall be my People,* —— *and I will receive you, and will be a Father unto you, and ye shall be my Sons & Daughters, saith the Lord Almighty.* Now this Relation the Saints are brought into, upon their Believing in CHRIST, Joh. 1. 12. *To as many as received him, i. e.* JESUS CHRIST, *to them gave he power to become the Sons,* or Children, *of God; even to them that believe on his Name.* And this Sonship is the fruit of a most free & gracious *Adoption.* Hence it is the Saints are said in Eph. 1. 5. to be *Predestinated to the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will.*

AND now to form the Argument from hence; Since the Saints stand in this near Relation of Children to GOD, it is but Rational to infer, That GOD, as their heavenly Father, will provide & bring them to an Inheritance, that is every way suited to their Nature & Dignity: *i. e.* An *heavenly Inheritance.* For, as I observed before, He has implanted in them earnest Desires after such an Inheritance; and has in part fitted & prepared them already for such an Inheritance. He has given them that New and Divine Nature which qualifys them for the Felicity that is to be enjoyed in the Possession of such an Inheritance: and this Nature can never be satisfyed without it. And therefore, that Fatherly Love & Compassion, which GOD bears to his Children, won't suffer him to neglect his Children, or to deny them that Inheritance which is absolutely necessary to compleat their Felicity. And accordingly, we are expresly assured, That GOD as a Father,

will

will beſtow this rich Inheritance upon the Saints: Rom. 8. 16,17. *The Spirit it ſelf beareth witneſs with our Spirits, that we are the Children of God. And if Children, then Heirs; Heirs of God, and joynt-Heirs with Chriſt.* This Heirſhip is to *the Inheritance incorruptible, & undefiled, and that fadeth not away, reſerved for the Saints in Heaven:* as in 1 Pet. 1. 4. Of this Inheritance CHRIST our elder Brother is the *Natural Heir*, and Believers are *Joynt-Heirs* of it with him, *by Grace.*

3. HEAVEN is an Inheritance that has been dearly *Bought & paid for*, on the behalf of Believers; and therefore it is but right they ſhould firſt or laſt come to the full Poſſeſſion of it. CHRIST who is the Surety of the Elect, has not only redeemed them from the Curſe of the Law, to which they were all obnoxious; but he has alſo paid the full Price of the heavenly Inheritance for them. He has laid down his invaluable Life, and ſhed his moſt precious Blood, to purchaſe Eternal Redemption for his People: Hence it is, Heaven is called, *A purchaſed Poſſeſſion*, Eph. 1.14. And the Price which *CHRIST* has paid down for this Inheritance, was the full Price it was ſet at, and as much as it is really worth: For his Blood, which (as I ſaid) was the Price he paid for it, being *the Blood of GOD*, it has an infinite Virtue in it, and ſo a meet Price to purchaſe the moſt invaluable Bleſſings for us. And now ſince Heaven has been ſo dearly bought & paid for, in the behalf of the Saints, it is but juſt & reaſonable they ſhould ſome time or other come to the full Poſſeſſion of it. It is what they may claim as their *Right*, tho' not on their own Account; yet on the Account of what their *Surety* has done for them. And ſince GOD has accepted of *CHRIST*, and what he has done in the Quality of our *Surety*, he cannot now, conſiſtent with his own infinite Juſtice, deny the Saints an Admiſſion into Heaven, at the appointed Time and Seaſon, for their Entring upon that Poſſeſſion.

4. *JESUS CHRIST* has earneſtly *Prayed* the Father, that he would beſtow the Inheritance of Heaven upon all true Believers in him. Thus particularly in Joh. 17. 24.

Father

Father I will, they alſo whom thou haſt given me, be with me where I am; that they may behold my Glory which thou haſt given me: for thou lovedſt me before the foundation of the World. Father, I will; CHRIST pray'd here in an Authoritative way, as claiming a right to be heard, in what he asked for. And that which he Pray'd for was, That *thoſe whom the Father had given him*; by whom we are to underſtand, not only the *Apoſtles* of our Lord, who in ſome parts of this Prayer are expreſly made mention of; but all the *Elect* of GOD; even all that ſhould *Believe on him, thro' their word*, Ver. 20. And the great Thing he ask'd for theſe, is, *That they might be with him where he is; i. e.* In Heaven; and *there behold the Glory which the Father had given to him.* To *behold this Glory*, is the ſame Thing, as to be made the *Partakers* of it. "As to *ſee Death* is in Scripture Phraſe *to Dye*, and *to* "*ſee Life*, is *to Live*; ſo to *behold the Glory of CHRIST*, "is to be *glorifyed with him*". This is what our bleſſed Saviour earneſtly Prayed the Father for, in behalf of the Saints, juſt at his Departure from Earth to Heaven. And that Prayer of his, is looked upon, as a Pattern of his *Interceſſion* for the Saints, now he is at the right hand of GOD in the higheſt Heavens. And if ſo, he is ſtill interceding with the Father, that he would finally beſtow Heaven & Eternal Happyneſs upon the Saints. And ſince he pleads in ſuch an Authoritative way for them (as I obſerved before) we may be ſure he ſucceeds with the Father; and that the Saints ſhall certainly obtain the Thing that he asks for them. *For we know, that the Father always heareth him*, Joh. 11. 42.

5. *CHRIST* has actually taken *Poſſeſſion* of Heaven and the Glorys of it, in behalf of the Saints. Hence he is called our *Fore-runner*, and is ſaid expreſly to have *entred into Heaven for us.* Heb. 6. 19, 20. *Which Hope we have as an Anchor of the Soul, both ſure & ſtedfaſt; and which entreth into that within the Vail, i. e.* into Heaven, *whither the forerunner is for us entred*, even *Jeſus made an high Prieſt forever after the Order of Melchiſedec. He is entred into Heaven for us, i, e.* to take Poſſeſſion of it, in our Name & Stead, till we come to a full Age,

and

and are fit to enter into the Poſſeſſion of it our ſelves. And in the mean time, *CHRIST* is both preparing Believers for that Inheritance, and the Inheritance it ſelf for their Reception: as in Joh. 14.2. *In my Father's Houſe are many Manſions, —— I go & prepare a Place for you.* And conſidering that *JESUS CHRIST* ſtands related to Believers, as an Head to it's Members, He being the Head, and they the Members of the ſame myſtical Body, there is no queſtion to be made but ſince their Head is in actual Poſſeſſion, They ſhall each one in due time come to actual Poſſeſſion alſo: And therefore our Saviour aſſures his Diſciples, in Ver. 3d of this *Chap. And if I go & prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may alſo.*

6. GOD has by *expreſs Promiſe* aſſured the Saints of all that Bleſſedneſs we have been ſpeaking of. Every true Saint is a Believer on the *LORD JESUS CHRIST.* Now the Promiſe of Eternal Life, is expreſly made to every true Believer in *CHRIST.* This Promiſe we have in Mark 16. 16. *He that Believeth — ſhall be ſaved.* And again, Joh. 3. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.* And once more, We are aſſured in Ver. 36th of this *Chap. He that Believeth on the Son, hath everlaſting Life: i. e.* He ſhall as ſurely come to the Poſſeſſion of it in due Time, as tho' he was this moment in the actual Poſſeſſion of it. And then beſides, There are Promiſes at large, made to the Saints, which comprehend this Bleſſedneſs in it. To mention but one of them: We are aſſured in Pſal. 84. 11. —— *That the Lord will give grace & glory; and no good thing will he withold from them that walk uprightly.* Thus GOD has by his expreſs Promiſe aſſured the Believer of Eternal Life. And leſt, thro' our Incredulity, the Promiſe of GOD alone, ſhould prove inſufficient to eſtabliſh the Saints in the Belief of this point, He has added his ſolemn *Oath* to his Promiſe, to confirm our Faith in it. As we find in Heb. 6. 17, 18. *Wherein God willing more abundantly to ſhew unto the Heirs of the Promiſe the immutability of his Counſel, confirmed it by an Oath: That by*

two

two immutable things, in which it was impossible for God to lye, we might have strong Consolation, who have fled for refuge to lay hold on the hope set before us. And now since the Believer has both the solemn Promise and the Oath of GOD, to assure him of Eternal Blessedness, there is not the least ground to question whether he shall ever come to the Possession of it: But he may be as certain of it, as he is, that GOD is a *GOD of Truth.* And agreeably the Apostle grounds his Assurance of Heaven upon the *Verity* of GOD, Tit. 1. 2. *In hope of eternal Life, which God that cannot lie promised before the world began.*

BUT then,

7. *Lastly*, GOD has given his Children the *Foretasts* and the *Earnests* of Eternal Blessedness even in this Life. That Grace which GOD plants in the Souls of Believers here, is nothing else but the *Glory of Heaven* begun in them; and differs nothing from the Perfection of Glory there, but in the lower Degrees of it: For as soon as ever the Saint shall arrive to the Perfection of Grace, he'll arrive to the Perfection of Glory in Heaven. Consequently then, the Seeds of Grace here, contains the Seed of Eternal Glory in it; and yields the first Fruits of that Glory unto the Saints, in those Joys of the Holy Ghost, they so frequently partake of. And then besides, In the Gift of the Holy Spirit, which every true Saint is made to partake of, he has the *Earnest* of Eternal Glory. For He *Seals the Saints unto the Day of Redemption*, Eph. 4. 30. And for this Reason, He is expressly called the *Spirit of Promise*, and the *Earnest of our Inheritance*, Eph. 1. 13, 14. And now, since the Saints here, have the Foretasts, and the Earnest of Eternal Glory, this is a clear Proof that in due time, they shall come to the full Possession of it. For the First-fruits argue an Harvest to ensue; and an Earnest is a Pledge, or Seal given afore hand, for a full Performance in due time.

AND thus you have the Truth of the Doctrine fully confirmed unto you.

AND now I shall proceed to make some general *APPLICATION* of all that has been said. And it may be in the following Uses:

USE

USE I. DOES the *Bleſſedneſs* which is above, contain ſuch glorious Things in it, as we have heard? Hence learn the *Amazing Folly* of all ſuch as prefer Earth to Heaven, or a Portion in this Life, to the Happyneſs of the World to come. That this is the ſad Caſe with a Multitude in the World; yea, with by far the greater part of ſuch as ſit under the Sun-ſhine of the Goſpel, is a Truth we may ſooner prove, than ſufficiently bewail. I ſhall not therefore ſpend any Time to prove there are ſuch Prodigies of Folly in the World, ſince they are too numerous even among our ſelves. But endeavour (1.) To diſcover who the Perſons are, that ſtand Charged with this Folly. And then, (2.) Expoſe the Folly of theſe Perſons, in diſcovering what & how great it is.

(1.) I ſhall endeavour to *Diſcover the Perſons*, who ſtand charged with the Folly of preferring Earth to Heaven, or a Portion in this Life, to the Bleſſedneſs that is above.

AND here,

IN general, THIS is the very Caſe of *all unregenerate Sinners*. There is no one Sinner in a State of Nature, but is wholly blind to the Things of GOD *. And therefore after all that has been ſaid to him concerning the Neceſſity & Excellency of the Happyneſs of Heaven, it appears but a Dream to him; and he can ſee no real Beauty or Worth in it, to compenſate the Pains he muſt be at to ſecure it. Hence he deſpiſes Heaven, as a mere Trifle, unleſs it be now & then under a ſhort pang of Conviction, when he has the Terrors of Death & Hell before his Eyes: and he is ready to prefer the World, or any mere Trifle in it, nay, to prefer his moſt baſe & ſordid *Luſts*, to the pureſt Enjoyments of the heavenly World.

BUT more particularly here,

1. THIS is the Caſe with all ſuch *as expect any real, ſubſtantial Happyneſs in the* Enjoyments *of Time & Senſe*. The real Happyneſs of Man is & can be but *one* in it ſelf. And there is no Man that ever placed his Happyneſs in

* 1 *Cor.* 2. 14.

more

more than in *one* Thing at once; *i. e.* He has placed it wholly either in *GOD*, or in the *Creature*, in the Enjoyments of Heaven, or in the Enjoyments of this World. If he has placed it upon GOD, he has at the same Time look'd upon this World, and the best Enjoyments of it, as meer Vanity in themselves. But if he has placed it in the *World*, then GOD & Heaven, in the mean time, have run very low in his esteem. Hence when Sinners are so vain, as to make that Enquiry, as a multitude are said to do, Psal. 4. 6. —— *Who will shew us any good?* *i. e.* Any *temporal* Good, and expect to meet with the Happyness they thirst after, in the Enjoyment of it, this is a plain Demonstration, that such Persons never prized Heaven as they ought to do; nor placed their Happyness in the Enjoyment of it: But make this World their Heaven, and give the momentany Pleasures of it, the Preference to those substantial Delights, that are to be met with in the Eternal Kingdom.

AGAIN,

2. THIS is the Case with all those *who are more careful to gain a* Treasure *upon* Earth, *than to secure a Treasure in Heaven.* And how many in the World, are evidently more industrious about the Affairs of this Life, than ever they were about the Concerns of their Souls and Eternity? And spend a great deal more Time, & Care, and Pains, in gathering together the perishing Riches of this World, than they have ever spent, or are willing to spend in prosecuting the Riches & Treasures of Heaven & Glory? Now all these Persons have certainly a prevailing Love to the World & the Things of it, and so can have no true Value for GOD and his Kingdom. For we are assured in 1 Joh. 2. 15. ——*That if any Man love the World, the love of the Father is not in him.*

3. THIS is the Case with all such as *chuse* Sinning *rather than Suffering.* For by willful Sin we forfeit the Favour of GOD, and the Happyness of his Kingdom. And therefore, when Sinners are so daring & bold, after they have been solemnly forewarned of this hazard, as to venture upon sinning against GOD, rather than to break with the World, or expose themselves to the Scorn and Contemp

Contempt of it, it is a plain Evidence, That they value th Friendſhip of the World more than they do the Favour & Friendſhip of GOD; and conſequently, that they are the Enemies of GOD, and deſpiſe the Happyneſs of his Kingdom. For the Apoſtle *James* aſſures us, Chap. 4. 4.—*That the Friendſhip of the World is enmity with God.*

AND thus we may in ſome meaſure learn, who they are that prefer Earth to Heaven, or a Portion in this Life to the Bleſſedneſs that is above.

HENCE,

(2.) I proceed now in a few particulars, to lay open the unparallel'd *Madneſs* & *Folly* of theſe Perſons; that ſo by a ſeaſonable Conviction, they may, thro' the Grace of GOD, be bro't to a timely Repentance.

AND here,

1. BY *preferring this World and the Things of it, to Heaven and the Enjoyments thereof, you prefer mere* Shadows *to real* Subſtances, *and empty Trifles to durable and ſatisfactory Riches.* Heaven (whether you believe it, or no) is a place of perfect & compleat Bleſſedneſs. It is a place where the Saints enjoy a perfect freedom from all Evil, and come to the full & eternal Enjoyment of all poſſible Good. But as to the World we live in, it is not only a place of Sin, which the Saint accounts the greateſt Evil in it's ſelf, (tho' you can diſpenſe with it well enough): but it is a Place of ſuffering too; and there is no Man Alive, but has met with more or leſs Affliction in it. And then beſides, the Enjoyments of it are ſhort-lived, uncertain, and unſatisfactory. And there is no Man that ever enjoy'd a perfect Happyneſs, no not for one moment, in the moſt plentiful Poſſeſſions of this Life. But in the midſt of the greateſt Affluence he has ſtill craved after ſomething more & better to compleat his Felicity. And then beſides, this imperfect Happineſs is at beſt but of ſhort Duration: And a few Days more will bring the moſt ſecure Sinner in the World, to the End of all theſe Enjoyments; and then he muſt bid an everlaſting Farewel to them. And this End may come *ſuddenly*, before the Sinner is aware of it. For the conceited Happyneſs of this Life, is not only ſhort in it ſelf, but it is alſo very uncertain.

certain. No Sinner can assure himself of one Days continuance in it. Hence it may be said to the most presumptous Sinner in the World, for ought he knows to the contrary, as it was to the Fool in the Gospel, —*Thou fool, this night shall thy Soul be required of thee*, Luke 12. 20. Thus the Happiness of this Life, is at best, but a mere dream and a shadow of Happiness: An empty Appearance and nothing better. And therefore, O Sinner, what a matchless Folly is it in thee, to prefer this World to Heaven & the Enjoyments of it? Is it not the greatest Vanity to seek for Happyness, where it is not to be found? And in the mean time to neglect the durable Riches and Righteousness? Is it not astonishing Blindness in thee, that thou shouldst be thus Ignorant of the things of thy Peace, in this the Day of them; and prefer painted Trifles to substantial Realities? This is Folly in an high Degree.

AND that which aggravates your Folly in this respect is, —

2. YOU *persevere in this* criminal Choice *of the World and the Things of it, after you have had sufficient Proof of the Vanity & Emptiness of them.* Have you not innumerable times already been disappointed in your Expectation from the World? Nay can you say, when your Expectations have been raised concerning it, that they were ever answered, so much as in one single Instance? Have you not found often eno' that the World has but dry Breasts; and is but an empty Cistern, at the best? Have you not had Experience eno' already, to convince you that in Aiming at a Happyness here, you aim at an utter Impossibility; and can no more grasp in the Desires of your Soul, than you can compass the visible Heavens with a Span? And will you still be doating upon this World, to the neglect of Heaven & the Happyness of it? What astonishing Madness is this! An Error (as one observes) in the first Enquiry, might have colour of Excuse: but having been so often deceived with painted Grapes for the fruits of Paradise, that Men should still seek for substantial Blessedness to fill the Soul in vain shews, that can only feed the Eye, is beyond all Degrees of Folly!

AN

AND then,

3. CONSIDER, *IF you continue a little longer to prefer the World and the empty Enjoyments of it, to Heaven & the Happyneſs thereof, you wont have the offer of Heaven any more made unto you.* Now you have the tender of Eternal Bleſſedneſs, but you contumelioufly deſpiſe it, in compariſon of the empty Trifles of Time & Senſe. And what do you think will be the End hereof? Surely nothing ſhort of the final Loſs of Heaven, and the Happyneſs thereof. If you continue a little longer to deſpiſe the heavenly Canaan, GOD will quickly ſwear in his Wrath concerning you, as concerning the Unbelieving *Iſraelites* of Old, *That you ſhall never enter into his Reſt*; as in, Heb. 3. 11. And tho' in this preſent State, you may be ſo ſtupid & ſenſeleſs, as to hear of this without any conſiderable Concern of Soul, and no words of mine can convince you of your Folly in it; yet hereafter (and in a little time too) your extream Miſery will awaken you to a Senſe of it. And when you come to ſee in earneſt, that Heaven & Glory are loſt for ever, none will have a deeper ſenſe of your amazing Folly than you will have of it your ſelves. And you will ten thouſand thouſand times over upbraid your ſelves with your own Folly, when 'twill be too late to be Wiſe. And with what extream Confuſion will your Souls be fill'd, when this your Folly ſhall be expoſed before GOD, Angels & Men in the great Day? And how will it torture your Minds for ever, to think, You had once the offer of Heaven, as well as others; and might have been with the Saints rejoycing in Glory, had it not been for your obſtinate Blindneſs and Folly? But now, alas, You are undone for ever. Oh Sinner, It will fill thee *with weeping & gnaſhing of teeth, when thou ſhalt ſee Abraham, & Iſaac & Jacob, and all the Prophets & Apoſtles, and the reſt of the Saints in the Kingdom of God, and thou thy ſelf everlaſtingly caſt out of it.*

O let me therefore, in the Bowels of *JESUS CHRIST*, intreat ſuch of you, as have hitherto been deſpiſers of Heaven & the Happyneſs thereof, to ſet down & ſeriouſly conſider *how great* & *irrecoverable* your Loſs will be, in the Loſs of Heaven; and for the ſake of what Trifles it is,

you run the Hazzard of this infinite Loſs forever. And let this Conſideration prevail with you, to reject this World, as your Portion, and immediately to place your Happyneſs above. And know for your Encouragement, that the Offer of Heaven is once more made unto you. And if you now ſincerely make Choice of it for your Eternal Home; and embrace the Treaſures of it, for your everlaſting Inheritance, GOD ſtands ready to beſtow Grace, & Glory, and every Good upon thee.

The Nineteenth Sermon.

IN the laſt Diſcourſe I made Entrance upon the *general Improvement* of the Subject; and finiſhed the *Firſt Uſe* of the Point. And my Deſign is to go thro' with the remaining part of the *Application* at this Time.

HENCE,

USE, II. SHALL every true Saint come to the full Poſſeſſion of compleat & eternal Bleſſedneſs in the Kingdoem of Heaven, How aſtoniſhing then do the *Grace* and *Mercy* of GOD appear, in providing ſuch an Happyneſs for the Saints? *Gracious* & *Merciful* are endearing Perfections of the Divine Nature. They are part of the Great and Sacred Name of GOD, whereby he has made himſelf known unto us. And he ſeems to take a peculiar Delight in manifeſting himſelf under the Character of *a merciful and gracious GOD*. He accounts this the Exhibition of his own Glory unto us. Hence when *Moſes* in his Addreſs to GOD, ſaid, as in Exod. 33. 18. ——*I beſeech thee, ſhew me thy Glory*: The Lord in anſwer to his Petition, *paſſed by before him, and proclaimed*, (as in *Chap.* 34. 6.) *The Lord, the Lord GOD, merciful & gracious, long-ſuffering, & abundant in Goodneſs & Truth*, &c. And accordingly, there are the moſt glorious Diſplays of Divine Grace & Goodneſs, in providing & beſtowing the Happyneſs of Heaven upon the Saints.

THIS

THIS you may clearly ſee in the following particulars,

1. IT is infinitely *free* Grace & Mercy. Let us but conſider the Dependent State of a meer Creature, tho' perfect & ſinleſs, and 'twill appear abſolutely impoſſible it ſhould merit any Thing at the hands of GOD. For ſo all it has, or can have, muſt be from the Bounty of GOD unto it; and therefore owes it's *all* unto GOD. "Now the Payment of a Debt acquires no Title to a Reward", much leſs to ſuch a glorious one as the Inheritance of Heaven. And then beſides, if we do but conſider the infinite Perfections of the Divine Nature, it will appear that the beſt of the Creatures cannot profit the Almighty, by the moſt perfect of their Services. For as the Apoſtle obſerves, in Rom. 11. 35. *Who hath firſt given unto him, and it ſhall be recompenſed unto him again?* We may, indeed, by Acts of Kindneſs & Friendſhip, be ſerviceable one to another; but the beſt of the Creatures cannot *be profitable unto GOD*, Job 22. 2. And therefore, when GOD crowns any of the reaſonable Creatures with Glory, Honour & Immortality, he beſtows that which they can never deſerve at his hands. Hence our Saviour aſcribes the Gift of Heaven to the Saints, to the Sovereign Grace of GOD, Luke 12. 32. *Fear not little Flock; for it is your Father's good pleaſure to give you the Kingdom.*

AGAIN,

2. IT is infinitely *rich* & *bounteous* Grace & Goodneſs. As the Happyneſs of Heaven is the free Gift of GOD to the Saints, ſo it is the Richeſt Gift that Sovereign Grace has to beſtow upon any. GOD has no greater Good to enrich the Creature withal, nor is any Creature capable of being advanced to a greater, than the heavenly Bleſſedneſs, For in that Bleſſedneſs, GOD deſigns & accompliſhes, the perfect Happineſs of the Saints. And therefore, as ſoon as ever the Saint comes to the Poſſeſſion of Heaven, he'l have no more craving Deſires to ſatisfy, nor any Wiſh for farther or greater Happyneſs. His Soul will never be able to ſay, "I wiſh it were better with me; O that I had but "this one thing more to compleat my Happyneſs." No it will rather ſay, "I have not only infinitely more than "I deſerve; but if I had been left to chuſe my own Hap-

" pyneſs, I could neither have framed to my ſelf, nor cho-
" ſen an Happyneſs ſo agreable, ſo full, ſo ſatisfactory,
" as this is. *I am now in the midſt of infinite Delights, and*
" *in the full Poſſeſſion of all poſſible Good.* Oh how Rich and Bounteous then is the Grace, which beſtows ſuch Happyneſs upon the Saints! It is Rich beyond all Compariſon or Conception. Hence GOD is ſaid to *be Plenteous in Mercy*, Pſal. 85. 15. And that Good which is the product of ſuch Grace, is unutterably great, & an Object of Admiration, rather than a Subject for our Deſcription. And hence we have that of the admiring Pſalmiſt, Pſal. 31. 19. *O how great is thy goodneſs which thou haſt laid up for them that Fear thee!*

3. IT is *diſtinguiſhing* Grace & Mercy. For while GOD makes ſome of his Creatures the Subjects of his free & bounteous Grace & beſtows the Happyneſs of Heaven upon them, he denys the bleſſed Privilege to a multitude of others, and cuts them off from the Enjoyment of it for ever & ever. It is but *ſome* of the innumerable Multitudes of *Angels*, who were at firſt Created by GOD in Holyneſs & Glory, that ſtill retain their Primitive Felicity. Many *Millions* of them, for a criminal Rebellion againſt GOD, have long ſince been baniſhed the Realms of Light, and are now ſealed up under Eternal Wrath. And while GOD makes his Saints the Subjects of inconceivable Bleſſedneſs in Heaven, there are vaſtly greater Numbers of the human Race, that ſhall be baniſh'd the Preſence of GOD, and be made the miſerable Companions of *Devils* for ever. For of *the many that are called*, our Saviour aſſures us, *there are but few*, *i. e.* comparatively *few*, *that are choſen*, Matth. 20. 16. But if conſider the vaſt multitudes, that have never been, or are we never like to be *Called*, the Number of the Saved will by Compariſon appear to be ſtill much *fewer*. And therefore the Grace of GOD in the Salvation of the Saints, appears to be moſt admirable & diſtinguiſhing.

AND then,

4. THIS Grace & Mercy is beſtowed upon *Objects moſt unworthy* of it in themſelves. Indeed the Saints ſhall *be made meet for Glory*, and have a *Worthyneſs* put upon them,

them, before they enter into the Joy of their Lord *. But then, Conſider the beſt of them, as they came into this World, and they are as Unworthy in themſelves, as the very Devils & Damned in Hell. For ſo they had an equal ſhare with the reſt of Mankind, in the Guilt of our firſt & fatal Apoſtacy, and *were by Nature the Children of Wrath, even as others*, Eph. 2. 3. And then beſides, many that are now in Glory, were, for a Time, as great & heinous Tranſgreſſors, as almoſt any, that are now ſhut up in the Priſon of Hell. Such were *Manaſſeh*, the Apoſtle *Paul*, *Mary Magdalene*, with many others, before their *Converſion*. And it was nothing but the *Sovereign Grace* of GOD made the difference between the one & the other.

AND now upon the whole, How *Admirable* & *Aſtoniſhing* does the *Grace of GOD* appear, in beſtowing ſuch a rich Inheritance as *Heaven* upon the Saints! The Grace of GOD herein appears in it's full Brightneſs and Glory. And the Meditation upon it, may & ought to fill the Saints, even in this Life, with raviſhing Wonder and Admiration. And we have juſt reaſon to Cry out with the ſame Aſtoniſhment, concerning this *Grace* of GOD, as the holy Apoſtle did, concerning the *Wiſdom & Knowlege* of GOD, in Rom. 11. 33. and ſay, *O the depth of the riches of the Grace & Mercy of GOD.*

THIS may ſuffice for the *Second Uſe.*

USE, III. WE ſhould hence *Examine our ſelves*, to ſee *what fitneſs we are in, for Heaven & Glory.* The very naming of ſuch a Bleſſedneſs as that we have been Diſcourſing of, is ſufficient (one would think) to bring every Soul to this ſerious Enquiry, — *Does this Bleſſedneſs belong to me, or no? Have I any thing to do with it? Can I lay any juſt Claim to that Inheritance of the Saints in Light? Am I in any* Subjective *fitneſs for it?* To move you to make ſuch Enquirys, & to make them in *earneſt*, conſider theſe *Two* Things;

* *See* Col. 1. 12. *compar'd with* Rev. 3. 4.

Motive 1. IT is *a matter of the greateſt* Importance *to be able to determine this Matter, within Our ſelves.* It is of no leſs Concern to us, than to be able to ſay, whether we are like to be Everlaſtingly *Happy*, or Everlaſtingly *Miſerable*: Whether *Heaven* or *Hell* is like to be the Place of our Eternal Abode: Whether we are like to dwell with GOD, & Enjoy him for ever; or are like to be Impriſoned & Tormented with Devils for ever & ever. And can any think it a ſmall matter, or a matter of Indifferency, which of theſe be his Eternal Portion? Are *Heaven* & *Hell* Trifles to be play'd withal? Is not the Happyneſs of the One worthy to be ſought after, and the Torments of the other of Neceſſity to be avoided? Does not an Intereſt in Heaven, amount to Eternal Life? And will not a Baniſhment into Hell, include Eternal Death in it? Well then, It muſt certainly be of the utmoſt Importance to know how we ſtand related to the other Life & World: Whether we are in any *meteneſs* for Heaven, or whether we are ſtill under a *Sentence of Eternal Condemnation* to Hell. In matters of infinitely leſs weight, I mean in the petty Concerns of this Life, Men can't bear to reſt in uncertainties: But as long as they have any room for jealouſy, they'l diligently Examine into the ground of their Claims & Titles to what they Poſſeſs; and think it a point of Wiſdom & Prudence in them to do ſo. And ſhall the Men of this World Exerciſe a greater Care and Diligence about the Enjoyments of Time & Senſe, than we ſhall do, about our precious Souls & Eternity? Shall they be ſo ſollicitous about meer Trifles; and ſhall we be regardleſs of *the One Thing Needful*? Oh, Let us never be Guilty of the Folly.

Motive 2. *A careleſs* Indifferency *in this matter, is a ſhrewd Argument of Unfitneſs for Heaven.* When Perſons are careleſs & tho'tleſs about an Intereſt in Heaven, it carries the ſtrongeſt Preſumption in it, that they never had any Sight of the glorious Excellency & Neceſſity of Heaven; and by Conſequence, That they have never taken any proper Pains to prepare, and get into a readineſs for it. For how can we ſuppoſe *that* Perſon to have done any Thing to purpoſe in this Affair, who reſts at Uncertainty

ſtainty in it? That knows not whether he has any Title to Heaven, nor cares at all, whether he ſecures one or no? Heaven certainly runs exceeding low in the eſteem of ſuch an one, and GOD will never inveſt thoſe with a Title to it, who deſpiſe the infinite Riches & Glorys of it. So that there is nothing more plain, than that a careleſs Indifferency about an Intereſt in Heaven, or a ſupine Neglect to Examine what Fitneſs we may be in for it, is an Argument of the greateſt Unfitneſs. It affords the cleareſt Demonſtration, that the Perſons thus Guilty, have all their Work yet to do, and their Intereſt ſtill to ſecure. And can any one that has a Soul to ſave, and an Eternity of Happyneſs to provide for, be ſafe in ſuch a State as this? Far be it from any of you to entertain ſuch a vain and groundleſs Imagination. Oh then, Let the Conſideration of theſe Things, excite the greateſt ſollicitude in you, about an Intereſt in Heaven, as the *One Thing needful*; and ſtir you up, to Examine, whether you have any Title to it, or no; or what it is you build your Hopes for Heaven (if you have any) upon.

AND now to *Direct* & *Aſſiſt* you in this moſt important Concern; let me intreat you ſeriouſly & ſolemnly to Examine your ſelves in theſe *Two* or *Three* Articles:

1. EXAMINE *Whether you have ever Experienced any remarkable* Change *in your Hearts*. There is nothing more evident from the Holy Scriptures, than that a Sinner in a State of Nature, is altogether Unfit for Heaven. He has not the leaſt Intereſt in it, nor Diſpoſition to the Enjoyment of it. Our Bleſſed Saviour aſſures us, that there is none but *the Pure in Heart ſhall ſee GOD*, Matth. 5. 8. And the holy Apoſtle by Inſpiration from him, is bold to aſſert, *That without Holineſs, i. e.* Holineſs in Heart & Life, *No Man ſhall ſee the Lord*, Heb 12. 14. By *ſeeing the Lord*, in each of theſe places, we are to underſtand the open Viſion & full Enjoyment of GOD in Glory. And we are here poſitively aſſured that without this *Purity of Heart*, which implys a thoro' Change in it; no one ſhall ever be ſo Happy as to *See* & *Enjoy GOD*: But with this Qualification we may, and ſhall aſſuredly come

Simmonds on Sight of Faith
110 to 266 118 Practical Discourses
Doddridge on Regeneration 138 &c

come to the Poſſeſſion of that Bleſſedneſs; as is clear from the Place but now mention'd, Matth. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* Examine therefore narrowly into the State of thy own Soul; and ſee, whether thou haſt ever Experienced any remarkable Change in it. Has the Spirit of Grace been ſavingly at Work there, or has he not? Has he Changed thy Heart for thee? Has he, for an *hard* & *impenitent* Heart, given thee a *ſoft* & *relenting* one? Is thy *Heart of Stone* become *an Heart of Fleſh?* And canſt thou find the holy Image, and the Law of GOD, engraven upon it? Haſt thou a *new Light* irradiating thy Underſtanding? Such a Light, as has given thee to ſee the Beauty & Excellency of Spiritual & Divine Objects? And is there a *new Byas* put upon thy Will & Affections? And whereas formerly thou didſt Chuſe the Ways of Sin, & delight to walk in them, Doſt thou now embrace the ways of GOD, and take Pleaſure in Uprightneſs? Doſt thou find a *Change* in the Habits & Tempers of thy Mind? And whereas formerly thy Heart was full of *Earthly-Mindedneſs*, canſt thou now perceive an *heavenly Frame* & *Temper* prevailing in it? Doſt thou abhor thy former Evil Courſe, that once thou didſt take ſo ſweet Satisfaction in? And is thine Heart now full of holy Shame, Grief & Sorrow at the remembrance of it? Is *Sin* now become thy greateſt Burden? And doſt thou daily Level & Aim at the Deſtruction of the Body of Sin & Death in thee? Does *Holyneſs* appear amiable in thine Eyes? And is it thy conſtant Wiſh and Endeavour to conform to the bleſſed Rule of Uprightneſs, both in Heart & Life? See how the Caſe is with thee, in *theſe*, & ſuch like reſpects. And if thou canſt find the Conſtitution of thy Soul, ſo remarkably alter'd for the better, Know that there is a *Saving Change* wrought in it; and that thou art in an habitual fitneſs for the Enjoyment of Heaven. But if thou canſt find little or nothing of this gracious *Temper* & *Diſpoſition* in thy Heart, thou haſt reaſon to queſtion thy Title to Heaven & thy fitneſs for it.

2. EXAMINE *into the* Deſires *of thine Heart, and ſee whither they lead*: Whether they mainly tend towards

Heaven

Heaven, or towards this *Earth*? Towards the glorious Enjoyments of the *Eternal Kingdom*, or towards the periſhing Enjoyments of *Time & Senſe*? Is an *Intereſt in Heaven* the Sum of all thy Wiſhes? And art thou willing to part with every Thing elſe, for the ſake of this Intereſt? Or haſt thou ſtill a *ſecret Hankering* after this World? And couldſt thou content thyſelf with a Portion in this Life, ſo thou could'ſt but Enjoy one according to thy mind? Search till thou art able to determine this Matter within thy Breaſt; and aſſure thy ſelf, That if thy Heart & Affections are mainly ſet upon this World, and the empty Enjoyments of it, Thou haſt but little reaſon to expect the Happyneſs of Heaven, when thou muſt take thy final leave of this World. But if Heaven be the *Mark* thy Deſires aim at: If the glorious Enjoyments there, be the *Objects* they terminate upon, & without which they can never be ſatisfyed, then thou art in ſome good Degree *made meet to be partaker of the Inheritance of the Saints in Light*; and ſhall come to the Poſſeſſion of that Inheritance, when Time ſhall be at an End with thee. *David*, who could ſay, as in Pſal. 73. 25. *Whom have I in Heaven but thee? and there is none upon Earth I deſire beſides thee*; cou'd aſſure himſelf of *Heaven* in the *Verſe* preceeding, Ver. 24. *Thou ſhalt guide me with thy Counſel, and afterward receive me to glory*: And ſo may every one elſe, that can find the ſame Deſires after GOD & Heaven flaming in his own Breaſt.

3. *SEARCH into thy* Converſation, *and ſee what this is, and whither it tends.* What Life doſt thou lead in the World? A Life of *Sin*, or a Life of *Holyneſs*? An *Earthly* or an *Heavenly* Life? Is thy Converſation chiefly confined & conformed to this World? to the *Men*, *Manners* & *Cuſtoms* of it? Or is it an *heavenly* Converſation? Can you ſay with the bleſſed Apoſtle, 2 Cor. 10. 3. *compar'd with* Phil. 3. 20. *Tho' we walk in the Fleſh, we do not war after the fleſh* —— *For our Converſation is in Heaven, from whence alſo we look for the Saviour, the LORD JESUS CHRIST*? Do you Chuſe the People of GOD, for your Companions? Do you make the Word of GOD, the Rule of your Lives; and the Glory

Glory of GOD, the End of all your Actions? If so, your Converſation is that of the Saints; & *your Path* like the juſt Man's, *will be as a ſhining Light, that ſhineth more and more unto the perfect Day.* Heaven is your rich Inheritance: & you are in the right way to the full & Eternal Poſſeſſion of it.

THUS Examine your ſelves, one and another of you, as to your fitneſs for Heaven & Eternal Glory. And as you find your State to be, ſo regulate your ſelves for the Time to come. If you find juſt reaſon to queſtion your Title to Heaven, Let your firſt Care be to *ſecure an Intereſt* in it; but if you have ſecur'd this Intereſt already, then ſtudy to make the *beſt Improvement* of it. And theſe are Things I ſhall further purſue under the remaining Uſes. Let this then ſuffice for the *Third.*

HENCE,

USE IV. WHAT we have heard ſhould *excite all ſuch Sinners as have hitherto neglected Heaven & the Happineſs thereof, to be ſpeedy & diligent in ſecuring an* Intereſt *in the Eternal Kingdom.* That there are a multitude of Sinners in the World, who Live in the Neglect of Heaven, & who they are that do ſo, and what their amazing Folly herein is, was ſhewn under the *Firſt Uſe* of this *Doctrine.* Hence that which I would briefly apply my ſelf under this Head, is, Firſt to *Excite,* and Then to *Direct* theſe Sinners to the moſt ſpeedy & diligent Preparations for Heaven & Glory.

AND here,

Firſt, BY *way of Motive* conſider the following particulars,

Motive, 1. *THE* Offer *of Heaven is once more made unto you.* It is yet a Day of Grace, & the Gates of Heaven ſtand open to you. GOD ſtands ready to Grant and Confirm to you, a Title to his Eternal Kingdom, if you do but ſeek it *now,* as you ought to do, *i. e.* If you do but ſeek it in the *firſt Place,* and with perſevering Diligence. And this is one of the ſtrongeſt Encouragements we have, to ſeek after that which is valuable in it ſelf, as Heaven is acknowledged to be. To ſeek with but little or no Proſpect of finding, will Cramp the Endeavours of the moſt Induſtrious. But when we have a Prize before

before us, and are ſure of winning, if we purſue it with Diligence: This is wont to put Life & Strength into all our Endeavours, if it be but a Temporary Good we are in Queſt of: How much more powerful ſhould the Motive be, when the Eternal Kingdom is the Prize before us?

Motive 2. CONSIDER, *IF you finally miſs of Heaven,* Hell *will be your certain, and inevitable Portion.* It is not in this Caſe, as it is many times in Worldly reſpects: If we loſe one Good, we may poſſibly attain to another as great as that; and ſo eſcape the Danger we were expoſed to in the Loſs. But when *HEAVEN* is once *loſt*, all ſpiritual Good, which is the only proper Portion of our immortal Souls, is loſt with it: And then the Sinner has nothing before him, but a dreadful *Hell*, in which he muſt ſuffer for ever & ever. For Heaven & Hell will entirely ſwallow up the *Two fold Diviſion* of Mankind, in the World to come. All the Godly ſhall be received into Heaven; and all the Wicked ſhall be thruſt down into Hell. This is an awakening Conſideration indeed; and might have been Improved to great Advantage in the preſent Caſe, by ſetting before you the miſerable State of ſuch as muſt ſuffer the Vengeance of Eternal Fire: But this, (GOD willing) is deſign'd to be the Subject of ſome ſubſequent Diſcourſes. But however for the preſent, Improve this hint as a ſolemn Motive to quicken your diligence in ſecuring an Intereſt in Heaven: This being the only Means to eſcape the Damnation of Hell.

Motive 3. CONSIDER, *The Time that you have to prepare for the Happyneſs of Heaven, is very* Short *&* Uncertain. Your *Moments* fly ſwiftly away: And when a few Days are paſt & gone, Death will lay it's Arreſts upon you: And then your Preparation-Time for Heaven will be over for ever. And how ſoon Death may come and put a final Period to your ſeeking & finding Time, none but the Omniſcient GOD can tell; for Times & Seaſons are in his hands alone; and he is ſo Sovereign in the Diſpoſal of them, that he gives us no Account of this Matter. But however we many times ſee ſuch Sinners, as have had

the

the largeſt Proſpects before their Eyes, ſuddenly cut down in the midſt of their Days; and ſo have had all their Hopes & Expectations of ſecuring an Intereſt in Heaven hereafter, blaſted in a moment. And if Thou art not ſpeedy & diligent in thy Preparations for Heaven, this may probably be thy Caſe before the Light of another Morning.

BUT then,

Motive 4. CONSIDER, *IF you obtain Heaven, tho at the utmoſt Expence any ever obtained it, you will be richly* Rewarded *in the End.* There is no Proportion at all here between the *Means* & the *End*; between our greateſt Pains & Diligence, and the Reward of Heaven. Heaven contains ſuch an immenſe Treaſure in it, that ſhould we improve all our Time & Talents, and at laſt be called to lay down our Lives in the purſuit of it; all this would be of no real weight or conſideration in the Ballance with it. And therefore Heaven, after all that the Saints have ever been enabled to do for the obtaining of it, is expreſly called, *The Gift of God*, Rom. 6. 23. Thus tranſcendently great will be the Reward of your faithful ſeeking the Prize before you.

AND now, O Sinner, What powerful Conſiderations have you here, to excite you to your Duty; to awaken you to eſcape the Miſery before you; and to ſtir you up to prepare for the Happineſs of Heaven? Oh, Let every one of theſe Conſiderations have their weight with you in theſe Reſpects. And then my End in propoſing of them will be anſwer'd; and your Happineſs be provided for in the Concluſion.

AND now,

Secondly, I come to lay down a few *Directions* for your Aſſiſtance, in this important Affair.

Direct. 1. LABOUR to *impreſs thy Mind with a due* Senſe *of the infinite Worth, and Neceſſity of Heaven.* The Reaſon why you have hitherto ſet ſo light by Heaven, and have lived in ſo dreadful & hazardous Neglect of it, is becauſe you have never yet been ſenſible of the Worth of it, nor of the abſolute Need you ſtand in of an Intereſt in

in it. You have been vainly dreaming, that this World is a better Portion than Heaven; and that if you could but ſecure an Intereſt here, it was no matter whether you ever ſecured one in Heaven or no. Such vain Deluſions have been your *Bane* hitherto; and they'l be your Ruin for ever; unleſs you are quickly undeceived. And therefore the firſt Thing I would preſs upon you, is, That you would get *rectify'd Notions* concerning Heaven, and an Intereſt in it. And to this End, See what a Repreſentation of Heaven the Holy Scriptures give unto us. They Deſcribe it as a Place of *inconceivable Glory*, of *immenſe Riches*, of *compleat & eternal Bleſſedneſs*. All the Things that are accounted Great & Excellent in this World, ſuch as *Pearls*, *Crowns*, *Kingdoms*, &c. are Collected in the Holy Scriptures, to ſhadow forth the Glory & Felicity of Heaven: And after all, Theſe things give us but a dark *Idea*, and infinitely ſhort of the reality; as has been ſhewn in the preceeding Diſcourſes. And then, As to an *Intereſt* in it, the Scriptures every where aſſert & urge the Neceſſity of it to true Bleſſedneſs. Seriouſly Read and Conſider theſe Things, as they are exhibited in the Sacred Oracles. And then endeavour to impreſs your Souls with a firm Belief of the Truth & Authority of the holy Scriptures. Conſider that they are the Word of that GOD, who is Truth it ſelf, and cannot Deceive. And that therefore all that is ſaid here, concerning the Glory of Heaven, and the Need you ſtand in of an Intereſt in it, is infallibly True & Certain. And then Cry earneſtly to GOD that he would open your Eyes, and help you to *realize* & *Believe* theſe Things: To ſee the Glory of Heaven, and the Neceſſity you ſtand in of an Intereſt in it. And if you can once get your Minds livelily impreſt with this *Senſe* of Things, you'l want no farther Motives to prompt you to the utmoſt Diligence in ſecuring Heaven for your Home & your Treaſure.

Direct. 2. LABOUR after *ſound Converſion to GOD.* The Foundation of a Sinner's *preparedneſs for Heaven*, is laid in ſuch a Converſion as this. For before a Sinner be Converted from the Error of his Ways, his Heart is full of Sin, & a meer ſink of Filthyneſs. He is *all*

over

over as an Unclean thing; *and there is no part ſound in him* †. Now we are expreſly told, that no ſuch *Unclean Perſons* ſhall enter into the Kingdom of Heaven. Rev. 21. 27. *And there ſhall in no wiſe enter into it, any Thing that defileth.* Were it poſſible for an *Unregenerate Sinner* to enter into Heaven, he would Pollute the high & holy Place; he would be a ſtench in the Noſtrils of GOD, and an Offence to all the ſpotleſs Inhabitants of thoſe glorious Regions. And then beſides, He cou'd take no Pleaſure himſelf in the pure Services and Enjoyments of the Eternal Kingdom. The Services of GOD upon Earth, are a Burden that he cannot away with; they would then be no leſs than an Hell to him even in Heaven. And hence it is, GOD has Decreed that no *Unſanctified Perſon*, continuing ſuch, ſhall ever enter the Gates of Heaven. He muſt be *Renewed & Sanctified in the Spirit of his Mind*, before he can be *made meet for the Inheritance of the Saints in Light*. See what our Saviour aſſures us of in this Caſe, Joh. 3. 3. *Verily, Verily, I ſay unto you, Except a Man be born again, he cannot ſee the Kingdom of* GOD. And again in Ver. 5*th*. *Verily, Verily, I ſay unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of* GOD. So that you ſee, *Regeneration* is abſolutely Neceſſary to prepare us for the Happyneſs of Heaven. And therefore, O Sinner, as ever thou doſt Expect or Deſire to be Happy in the Enjoyment of GOD in Heaven; *Labour after a thoro', and a ſaving Change in thy Heart*. Wait upon GOD in the diligent Uſe of all appointed Means for this End. Read, & Hear, & Meditate, & Pray to GOD for this Grace. Cry earneſtly to GOD, That he would take the Work into his hands; and by his Almighty Spirit of Grace, Create you anew in *CHRIST JESUS*. Pray to him to *Renew & Sanctify* your poor Souls, & Enſtamp his Bleſſed Likeneſs upon your Hearts. Let no Difficulty, Temptation, or Diſcouragement that may lye in the way, hinder you in the Purſuit of this great Bleſſing, I mean a thoro' Converſion to GOD. But be willing to paſs thro'

† *Iſa*. 64. 6. compar'd with *Chap*. 1. 6.

the

the Pangs of the New-Birth: Bleſs GOD for all the Tendencies you may ever diſcern in you, towards it; ſuch as the *Convictions* & *Illuminations* of his holy Spirit. And give him no reſt till he has bro't you home to himſelf, and Adopted you into the Number of his Children. And if upon ſuch Endeavours, you ever Experience (as very probably you will) a thoro' Change in your Hearts; you may then aſſure your ſelves of an habitual Preparation for Heaven, and that Heaven will be your Portion, when you come to exchange Time for Eternity.

Direct. 3. UPON this you muſt live in the daily Exerciſe of *Repentance*, *Faith* & *New-Obedience*. These are the neceſſary Conditions of Eternal Life.

REPENTANCE is abſolutely neceſſary to this purpoſe. Acts 3. 19. *Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* You muſt therefore daily exercile a *godly Sorrow* for all your Sins. You muſt carry them about with you as your Burden: You muſt grieve for them; mourn over them; be in bitterneſs of Heart for them; faithfully endeavour to mortify & ſubdue every one of them. And by flying to the Blood of *CHRIST*, get your Hearts cleanſed from the Defilement of them. This is expreſly called, *Repentance to Salvation.* AGAIN,

FAITH is abſolutely neceſſary to the ſame purpoſe. *If ye believe not* (ſays our Saviour,) *ye ſhall dye in your ſins*, Joh. 6. 24. You muſt therefore by a living Faith, lay hold on *CHRIST*, as your Saviour. And by the Exerciſe of this Faith, lay Claim to Heaven as your purchaſed Inheritance. For it is by virtue of *CHRIST's* Merit, the Saints obtain their Title. And it is only by Faith in CHRIST, they are ever able to put in their Claim unto it; and every one that puts in his Claim this way, ſhall obtain a ſure & certain Title to the Felicity above. Hence we are aſſured. That *every one that believeth ſhall be ſaved*, Mark 16. 16. Joh. 3. 36.

AND then,

Finally, A *Life of NEW-OBEDIENCE* is requiſite to Eternal Bleſſedneſs. Matth. 19. 17. *If thou wilt*

enter into Life, keep the Commandments. i. e. Yield a Gospel Obedience unto them. This Obedience must be yielded, not as the *meritorious Cause* of Eternal Life; for Heaven is the purchase only of CHRIST's Obedience unto Death; but it must be yielded as the Fruit of your Faith in CHRIST, and of your sincere Love & Affection to him. And to such as yield this Obedience, *CHRIST will become the Author & giver of Eternal Life*, Heb. 5. 9.

THUS Sinners, You see what is incumbent on you, that so you may obtain a Right & Title to Heaven & Glory: And therefore, If GOD enable any of you to pursue & follow this Advice, Heaven is yours, and then you are made for ever.

LET this suffice for the *Fourth Use*.

USE V. HAS GOD prepared such an Heaven of Happiness for the Saints; This then may serve for the Saints *Direction & Instruction* in several particulars. I shall just name but *three* or *four* of them, and Conclude the Subject with them.

1. IT teaches you *a Lesson of Gratitude* to GOD for his infinite Mercy bestowed upon you in this respect. The Grace & Mercy appearing herein, has already been shewn to be infinitely Free, & Rich, & Distinguishing. And surely such Grace calls for the most grateful Returns. And accordingly the Saints are expressly called upon in Col. 1. 12, 13. *To give thanks to the Father, which hath made them meet to be partakers of the Inheritance of the Saints in light: who hath delivered them from the power of darkness, and hath translated them into the kingdom of his dear Son.*

AGAIN,

2. IT teaches you *entire Submission to the Will of GOD*, under all the *Afflictive Dispensations* of Divine Providence in this Life. GOD has provided an Happiness for you, that will infinitely more than make amends for all the Adversities of the present Life. And then besides, GOD will make the sharpest of your Trials to subserve, & forward, & increase your Glory in the World to come, 2 *Cor.* 4. 17. And shan't you chearfully submit to that which your heavenly Father designs, and will over-rule for your highest & best Good?

3. IT

3. IT teaches you to *walk as becomes the Children of GOD*, and *the Heirs of Eternal Glory. i. e.* It teaches you to *be Imitators of GOD as dear Children*, Eph. 5. 1. And to Copy out the Life of Heaven, as near as you can, while you are here upon Earth. This is ſtrictly required of you, Phil. 1. 27. *Only let your Converſation be as becometh the Goſpel of Chriſt*: Or, as it may be rendred agreably eno' to the Original, *See that you walk as a Citizen of Heaven*; as one that has a Title to that Inheritance, and is in daily Expectation of being Tranſlated to the full & eternal Poſſeſſion of it.

4. IT teaches you *to look, and long, and keep your ſelves in actual Readineſs for a Tranſlation to Heaven.* You ſhould look, and long for the happy Seaſon; as the moſt joyful Seaſon you can arrive to. And you ſhould keep in a conſtant readineſs for it, having your Loyns girt, and your Lamps burning. And till it does arrive, you muſt patiently wait for it. And when Death comes to call you away to your Father's Houſe, chearfully reſign your ſelves into the Arms of it; and ſo (as we are aſſured in 2 Pet. 1. 11.) *An entrance ſhall be miniſtred unto you abundantly, into the everlaſting Kingdom of our* Lord & *Saviour* JESUS CHRIST. AMEN.

Spencer's Similia ſolus P 101
103
136
347
458
T 2 Practical
465
466
486
611



Practical Discourses ON HELL.

MATTH. XXV. 46.

And these shall go away into everlasting Punishment —.

The Twentieth Sermon.

IN this *Context* our blessed Saviour gives us a very lively Description of the *last Judgment*, and the awful Process of it. He first speaks of his own Coming, as supream Judge at that Day. Ver. 31. *The Son of man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory.* Upon this he assures us, That *all Nations shall be gathered before him, and that he shall separate the one from the other, as a Shepherd divideth his Sheep from the Goats*; *and place the Sheep*, by which we are to understand the *Righteous*, *upon his Right Hand*; *but the Goats*, i. e. the *Wicked*, *on his Left Hand*. Ver. [illegible]. After this, he tells us what the Final Doom of both will be. The Sentence of the

Righteous is livelily described in Ver. 34. *Then shall the King say unto them on the right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World.* And the Reason of this gracious Reward is given in the *Six following Verses*; *For I was an hungry, and ye gave me meat*, &c. Where we must observe, That these Good Works of the Righteous, upon which the Sentence to Eternal Life seems to turn, do not imply any *Merit* in them; "much less, any worthiness "of *Equality* between them and the Rewards; but only "that Evangelical Works, the Product of unfeigned "Faith & Love, qualify us by the Covenant of Grace, to "receive the Reward of Eternal Life". But then as to the *Wicked*, their Sentence of Condemnation is expressly foretold in Ver. 41. *Then shall he say also unto them on the Left hand, Depart from me ye Cursed into everlasting Fire, prepared for the Devil & his Angels.* And the reason of this severe & amazing Doom is given in the *Four following Verses, For I was an hungry and ye gave me no meat*, &c. These words express the *meritorious Cause* of the Sinners Eternal Condemnation: For tho' the Saints cannot Merit their Eternal Salvation; yet every Sinner's Destruction is of himself; and he Merits Eternal Death: *For the Wages of Sin is Death*, Rom. 6. 23. Thus our Saviour foretels, in this Context, what will be the final Doom, both of the Godly & Ungodly, at the last Day. And having given this larger Description of it; he sums up all in the *Verse* wherein my Text is. *And these*, i.e. the *Wicked*, who were last spoken of, *These* (says he,) *shall go away into everlasting Punishment, but the righteous into Life eternal.* It is only the *First* of these Articles, viz. the Everlasting State & Punishment of the Wicked, I propose to insist upon: For as to the other great Point, viz. The Everlasting Felicity of the Saints, I have already enlarged upon it in my late Discourses from another Text. And as I then, (tho' I confess in a very imperfect manner) opened a most glorious & bright *Scene*; which may serve for the unspeakable Comfort & Encouragement of the Saints, who have a sure & unalienable Title to that Eternal Blessedness: So I am now (by the help of Divine Grace,) to open as dark & dismal a *Scene* before you;

That ſo thoſe who are ſo blind & ſtupid, as not to be allured to Duty, by the charming Proſpects of *Eternal Life*, may be awakened by the more ſenſible & tremendous Views of *Eternal Death*, which will be the infallible Reward of final Impenitency. And Oh! That the Almighty Spirit of Grace, while I am diſcourſing upon this awful Theme, would, on the one hand, effectually preſerve the Doubting Children of GOD, from falling into deeper Perplexity, as (thro' their own Darkneſs, and the malicious Inſinuations of Satan) they are exceeding apt to do, whenever they hear the Terrors of Divine Wrath diſplayed before the Sinner! And Oh! That the ſame Bleſſed Spirit would, on the other hand, render theſe Meditations effectual to awaken carnally ſecure Sinners; that they may *immediately* fly from the Wrath to come; and finally eſcape the Damnation of Hell!

AND now to make way for the Point to be inſiſted on, we may briefly obſerve Two things in the words of my Text:

1. WE may obſerve of *whom* theſe awful words are ſpoken: And they are pointed out to us in the word [*Theſe*] *And* Theſe *ſhall go away*, &c. *i. e.* The *Goats*, or the *impenitently Wicked*, which ſhall be found at the Left Hand of CHRIST, in the great Day: For the word *Theſe* in the Text, has a plain & undeniable reference to Thoſe ſpoken of in *Ver.* 41ſt of this Context, & downwards.

2. OBSERVE what is ſpoken or predicted of the finally Impenitent; and this is, *That they ſhall go away into everlaſting Puniſhment. i. e.* After the dreadful Sentence of Condemnation, ſpoken of in *Ver.* 41. ſhall be paſſed upon them, it will be immediately put into Execution; and the Wicked ſhall be baniſhed from the Bliſsful Preſence of GOD & CHRIST, *into everlaſting Fire, prepared for the Devil & his Angels*: called *everlaſting Puniſhment* in the Text. *i. e.* They ſhall be thruſt down into *HELL*, the Place of this Puniſhment, and there they ſhall ſuffer extream & eternal Torments; as we may hear more particularly under the Doctrine from theſe Words, which is this:

Namely,

Namely,

DOCT. *ALL ſuch Sinners as Live & Die in a State of Impenitency in Sin, ſhall moſt certainly endure an everlaſting Puniſhment in Hell.*

IN my Meditations upon this moſt awful & awakning Subject, I ſhall obſerve the ſame Method I did, in my late Diſcourſes upon the Bleſſedneſs of the Saints in Heaven.

AND,

I. I ſhall endeavour, as far as I can, from the holy Scriptures of Truth, to give an Account of the *Nature* of that tremendous Puniſhment, that is like to be the everlaſting Portion of the Wicked in Hell.

II. I ſhall *Prove* that this Puniſhment will infallibly be the ſad Portion of all ſuch as Live & Die in a State of Impenitency in Sin.

Firſt, I ſhall endeavour from the Light of Divine Revelation, to give you ſome Account of the *Nature* of that tremendous Puniſhment, which is like to be the everlaſting Portion of the Wicked in Hell.

BUT before I go into Particulars under this Head, I ſhall briefly *premiſe* concerning the Torments of Hell, as I did before concerning the Joys of Heaven, That no Man in this World has a full & adequate *Conception* of them; much leſs can he give a *perfect Deſcription* of them, as they will be felt & underſtood by Sinners, when they come to have their Portion in the *Lake that burns with Fire & Brimſtone, which is the ſecond Death.* There are indeed many *Metaphorical* Expreſſions in Scripture, which give us ſuch an *Idea* of the Torments of Hell, as is ſuited to our preſent State, and the Diſpenſations of Divine Providence in this World: But after all, The moſt enlarged Underſtanding of Man has no proper Thot's to conceive, nor the Tongue of the moſt Eloquent Orator, any Words to expreſs them, as they really are. And therefore in this Attempt to open the moſt Tragical *Scene* of Infernal Horrors, it is not to be expected that I, or any one elſe, ſhould paint them out, and exhibit them

them to your Understanding in their dreadful Reality. For as the Joys of Heaven are compar'd to *Light*, and that Light said to be *inaccessible*, *i. e.* too bright and resplendent for any mortal Eye to behold: So on the other hand, the Torments of Hell are compar'd to *blackness of Darkness*. And this Darkness is such, that when we come to look into it, we quickly find our selves encompassed with an unsearchable Amaze. And then besides, As a clear & immediate Prospect of the heavenly Glory, would dash us to pieces in a moment, in this State of Frailty; so also would a full & immediate View of the Torments of the bottomless Pit. For we are no more able to comprehend the one than the other, in this State of Mortality. But however, as there is eno' revealed in the Scripture, concerning the Glory & Happiness of Heaven, to raise the Saints desires, and quicken his endeavours after it; so there is eno' said concerning the Torments of Hell, to awaken the most secure & stupid Sinner, if he does but seriously and closely apply his Thot's to the Meditation thereof.

AND having Premised this, I shall enter into as clear and distinct Consideration of the Point before us, as I can. And in speaking to this *First* general Head, I shall observe the following Order:

I. I shall endeavour to shew, what the Punishment of Hell *implys* in it; or wherein the *Essence* of it consisteth.

II. CONSIDER several of the *Properties* of it.

AND,

III. EXPLAIN some few of the *Metaphorical Expressions*, by which this Punishment is described unto us in the Holy Scriptures.

§ *I.* I shall endeavour to shew what the Punishment of Hell *implys* in it; or wherein the *Essence* of it consisteth.

AND here in general, It principally consisteth in these Two things, (1.) In the Loss of all positive *Good*. And (2.) In the Concurrence of all positive *Evil*. The *First* of these is generally called by Divines, the *Punishment of Loss*; and the other the *Punishment of Sense*. And I think they

they generally agree, That theſe Two things come into, and make up the Eſſence of the Torments of the Damned in Hell.

HERE then,

I. IN the Puniſhment of Hell we may conſider the *Loſs of all poſitive Good*: Or that which we uſually call the *Pain or Puniſhment of Loſs*. And thus there is nothing that is really Good in it ſelf, or that Sinners account ſo, but they ſhall be cut off from the Enjoyment of it, when they come to be thruſt down into the Lake that burns with Fire & Brimſtone for ever & ever.

TO illuſtrate this, Conſider,

1. THEY *ſhall be deprived of all the* outward Comforts *they ever enjoy'd in this World.* The Riches, Honours & Treaſures of this Life, are the chief Objects of the Wicked Man's Deſires & Enjoyments. He evidently ſets an higher Rate upon theſe things, than he does upon GOD, and the things of his Kingdom. And if he cou'd but continue in the everlaſting Poſſeſſion of them, he vainly ſuppoſes he ſhould enjoy the chief Good in them; and be as happy as Heart cou'd wiſh. But how great a Value ſoever the Wicked Man has for theſe things, Death will infallibly ſtrip him of all theſe Enjoyments; and he'l never more recover the Loſs of them. He'l doubtleſs have a ſad Remembrance in Hell that in his Life time he had his Good Things; but he'l never more come to enjoy ſo much as a drop of Water to cool and refreſh his Tongue tormented in the Flames of the burning Pit. This is evident from the Parable of the *Rich Man* & *Lazarus*, where we find this ſmall Comfort denied the *Rich Man* in the Torments of Hell *. And now, Tho' the Loſs of theſe things will be the leaſt part of the Damned's Loſs; yet it will carry it's Aggravations along with it. It will vex & torment their Souls in Hell, to think what Fools they once were, to ſet their Affections upon the vain & tranſitory Enjoyments of Time and Senſe; and what glorious Objects they deſpiſed in compare with them; and that now they muſt forever be deprived even of the mean Objects of their low & ſordid

* See *Luke* 16. 24, *and downwards.*

Choice;

Choice; and ſo have all their Hopes & Expectations concerning them blaſted forever; as in *Prov.* 11. 7. Theſe are ſuch Thot's that the Wicked know not how to bare them in this Life; how much leſs will they be able to do ſo, when ten thouſand other more amazing Woes ſhall accompany theſe bitter Reflections?

2. *IN Hell the Wicked ſhall for ever be deprived of all the* ſpiritual Privileges, *that were once put into their hands in this Life.* All ſuch Sinners as have their Being under the Light of the Goſpel, have many precious Opportunities & Advantages put into their hands to provide for their ſpiritual & eternal Welfare. They are highly favour'd with a Day of Grace, and the Means of Grace. They enjoy the *Word* & *Ordinances*, & *Miniſtry* of the Goſpel. They are followed with the *Strivings* of the ever-bleſſed Spirit of Truth. They have the repeated *Offers* of CHRIST, of Grace & eternal Salvation made unto them, *&c.* And theſe Advantages, how light ſoever carnal Sinners may make of them, are the diſtinguiſhing Favours of Providence towards them: For in theſe reſpects they are diſtinguiſhed from the whole *Heathen* World: And the Mercies of them are ſo great, that thoſe who are favoured with them, are ſaid to be *exalted even unto Heaven*, Matth. 11. 23. And there are no outward Enjoyments worthy to come into Competition with them. But now upon the Sinners going away into everlaſting Puniſhment, He'l at once, and for ever, be cut off from all thoſe invaluable Privileges. The Day of Grace will be at an End with him; the Means of Grace taken from him; and the Offer of ſpiritual Bleſſings for ever ſuſpended. And now, tho' Reprobate Sinners, never prize and improve theſe Mercies, while they have them in hand; yet the irrecoverable Loſs of them, will be no ſmall part of the Miſery of theſe Wretches in Hell. The very Remembrance of theſe miſimproved & deſpiſed Advantages, will be the *never-dying-Worm*, that will gnaw, & rack, and torment the Souls of theſe Sinners for ever & ever.

AND then,

3. *IN Hell Sinners ſhall irrecoverably loſe* Heaven, *and all the glorious Enjoyments of it.* You have heard ſomething

ſomething already concerning the Glory & Happineſs of Heaven, in ſeveral Diſcourſes upon that moſt delightful Subject. But how great ſo ever they are, the Damned in Hell are never like to Enjoy the leaſt Part or Portion in them. The Gates of Heaven it ſelf, will everlaſtingly be barr'd againſt them; and by Conſequence, They muſt for ever be ſhut out from the Enjoyment of all that Glory there is within: From the *Beatific Viſion* of the infinitely GOD, who is the Father, the Son, and the Holy Ghoſt: From the Preſence & Enjoyment of the *LORD JESUS CHRIST*; and ſo from the whole Purchaſe of the Redeemer; from the Privilege of ſweet & intimate Communion with him; from the Benefits of Pardon, Peace, Reconciliation with GOD, of Sanctification and eternal Redemption: And finally, from the delightful Society of glorifyed Angels & Saints. In a word, The Damned in Hell ſhall never have the leaſt Taſte of that fulneſs of Joys, and of thoſe Rivers of Pleaſures which flow at the Right Hand of GOD for ever.

THESE are the main Articles in the *Privative* Puniſhment of Hell; eſpecially this laſt, concerning the Loſs of Heaven, and the raviſhing Enjoyments of that glorious Kingdom. For I think 'tis the concurrent Judgment of *Orthodox* Divines both Ancient & Modern, That this Loſs of all Good, and very particularly the Privation of GOD's glorious Preſence, and the moſt delightful Enjoyments of the Eternal Kingdom, is the moſt conſiderable & tormenting part of the everlaſting Puniſhment of Hell. For (as a grave & judicious * Divine obſerves) "a ſenſe & ſerious Contemplation of that in-"eſtimable & irrecoverable Loſs, doth incomparably more "Afflict an Underſtanding Soul, than all the Puniſhments, "Tortures, and extreameſt Sufferings of Senſe. For by "how much the Degrees of infinite Good & Happineſs in "GOD exceed the finite Wickedneſs & Miſery of Men; "by ſo much greater is the Sorrow & Grief (being "rightly Conceived) for the Loſs of *that*, than for the "Senſe of *this*". And ſuffer me to repeat the following

* Mr. *Bolton* on the *Four laſt Things*.

moſt

moſt affecting Paſſages after the ſame Excellent Author; where ſpeaking to ſuch Sinners as are in a fair way to ſuffer the inconceivable Loſs we are ſpeaking of, he Addreſſes them in theſe moving ſtrains, "Aſſure then thy "ſelf before-hand, tho' thou little think ſo in the mean "time, the loſs but of the leaſt Ray of that Sun-like re- "ſplendent Body we ſhould have in Heaven; but of a "taſte of thoſe overflowing Rivers of Pleaſures, and un- "utterable Bliſs of the happy Soul, which ſhould dwell "in ſuch a Body; but of one foot breadth of the Pave- "ment of the Empyrean Heaven, to which the Starry "Firmament is but a Porch, or out-Houſe; but one Hours "Company with all the Crowned Saints, and glorious "Inhabitants of that happy Place; but of one glance "upon the glorified Body of *JESUS CHRIST*; but "of one glimpſe of that unapproachable Light; and *Je-* "*hovah*'s Face in Glory: I ſay, the loſs of any one of "theſe would be a far dearer and more unvaluable Loſs, "than that of ten thouſand Worlds, were they all com- "poſed of pureſt Gold, and brim full with the richeſt "Jewels. What will it be then (think you) to loſe all "theſe, nay the full & abſolute Fruition of all heavenly "Excellencies, Beauties, Glories, Pleaſures & Perfections, "and that Eternally? *Thus he.* And ſurely, This will be the very Hell of Hell; eſpecially to thoſe Sinners who ſhall periſh from under the Light of the Goſpel; and Hell would be a far leſs intollerable Place to them, tho' they ſhould endure all the *Poſitive Evils* in it, in the Extremity of them, if it were poſſible to conceal from them the cutting Apprehenſions of this infinite Loſs: But this can never be; for they ſhall always have the moſt lively realizing Conceptions of it. And theſe will ſting & torture the deprived Soul more than the fierceſt Flames & Sulphur of the burning Lake.

AND thus I have briefly conſidered that part of the Puniſhment of Hell, which conſiſteth in the utter *Loſs* or *Privation* of all *poſitive Good*. And I ſhall now make one Reflection upon this Head, before I paſs on to the next. And it may be this;

USE.

USE. WE hence learn the *inexpreſſible Folly* of all thoſe Sinners who run the *Hazard* of this inconceivable Loſs, for *the ſake of earthly ſenſual Gains.* It is too notorious, That a multitude of Sinners under the Light of the Goſpel, whatever their vain & empty Pretenſions may be, do yet deſpiſe Heaven, and all the glorious Enjoyments of it, in compare with this World and the Delights of it; and ſo apparently run the Riſque of Loſing all the Happineſs of Heaven, for the ſake of this World, and the ſenſual Enjoyments of it. And let any one but conſider the Caſe of theſe Sinners a little, and he'l ſoon perceive, (and Oh! that ſuch Sinners themſelves may ſeaſonably be Convinced of it,) that their Folly is inexpreſſibly great, beyond all Compariſon. For by what we have ſaid, it plainly appears, that no one can Deſcribe or Conceive what the Loſs of the Damned in Hell will be. 'Twill be an infinite Loſs, beyond all Computation and Reckoning. And therefore for any Sinner to run the amazing Hazard of this, for the empty Enjoyments of a periſhing World; or for the Things of Time & Senſe, which can only gratify the Fleſhly part, and this but for a ſhort Seaſon too; for both the Bodys of Sinners, and the Things of this World, to which they are allied, are mouldering Duſt & Aſhes. This I ſay, is ſuch Madneſs and Folly, that no words or tho'ts of ours, can comprehend the length, the breadth or the depth of it. And therefore all that we can ſay, is, that it is inexpreſſible, inconceivable, yea infinite Folly. And Oh! That poor Sinners themſelves had but ſuch lively Apprehenſions hereof, as would effectually excite them to renounce this Folly, by renouncing this World and the empty Enjoyments of it, as their Portion; and Chooſe *GOD* and *CHRIST*, and *HEAVEN*, for their eternal Inheritance.

BUT let this ſuffice to be ſaid concerning that part of the Puniſhment of Hell, which we commonly call the *Puniſhment of Loſs.*

HENCE,

II. IN the Puniſhment of Hell there is a *Concurrence of all poſitive Evil.* This part of Puniſhment is that which Divines generally call, *the Pain* or *Puniſhment of*

of Sense. And the bitter Ingredients of it are all those *positive* Evils & Miseries which the Damned can possibly endure.

AND here that I may give you as clear a view as I can of this part of the everlasting Punishment of Sinners, I shall consider these Two things;

1. THE *Place* where these Evils are like to be inflicted on the Damned.

AND,

2. WHAT the *positive Evils* are, that shall be inflicted upon them in the Place of their Torment.

(1.) I shall briefly consider the *Place*, where the Wicked shall suffer all positive Evils: And this is no other than the lowest Hell; or the Place which is usually called, the Hell of the Damned, The Original Word *Gehenna*, which is most frequently used to express this Place, is compounded of two words, which properly signify the *Valley of Hinnom*. Now the *Valley of Hinnom* was originally a Place near *Jerusalem*, where the Idolatrous *Israelites* were won't in a most barbarous & cruel manner to offer up their Children in Sacrifice to *Molech*, an Idol GOD, whom they Worshipped. And the Holy Ghost, *partly*, to create in the People of GOD, a Horror of such monstrous Practices for the Time to come; and *partly* because there was not a more fit *Emblem* on Earth than this Place was of the Torments that shall be inflicted on the Wicked in the World to come, has seen meet now to *Appropriate* this Name to the Place where the Damned shall suffer the most exquisite & eternal Torments: And the very *Name* carries Horror along with it. As to the particular Place where *Hell* is, or in what part of the Universe *Local* Hell is fixed, is no where expressly revealed in the Holy Scriptures: And therefore for any to be very Curious in their Enquiries, and Positive in their Determinations in this matter, is to be Wise above what is written. It is sufficient for us to know, that there is such a Place; and that it is far eno' distant from Heaven, the Seat of the Blessed, to be in every respect the very reverse of it. And since it borrows it's Name from a Place where there was won't to be the most tragical Scenes & bloody Butcheries

Butcheries that were any where to be found upon Earth, it is a plain Indication, That in the whole Creation of GOD, there is not another Place ſo full of tormenting Evils, as Hell is. And indeed, if we could but go ſo near, as to take a full Proſpect of it, we ſhould ſoon be convinced, that if all the Evils in the whole Creation beſides, were Collected & inflicted upon any one Creature, they would all be but a faint Reſemblance of what is to be felt in the Hell of the Damned. This will more fully appear in ſpeaking to the next particular.

HENCE,

(2) I proceed now to conſider, the *poſitive Evils* which ſhall be inflicted upon the Wicked in Hell, the Place of their Torments. And here I ſhall mention ſome few of the moſt known and comprehenſive of them.

Particularly,

§ 1. *IN Hell the Wicked ſhall be* prepared *&* fortified *to endure the moſt exquiſite & eternal Torments.* This Preparation will be juſt upon their entrance into the Pit of eternal Miſery. For without this, 'twould be utterly impoſſible for the Sinner to continue one moment in Being, under the dreadful weight of Divine Wrath. But by this Preparation, the Bodies of the Wicked will be made *immortal, incorruptible* & *powerful Bodies*; *i. e.* They ſhall no more be liable to natural Death, or any Change as now they are; but being raiſed by the Power of GOD, and re-united to their curſed Soul's, They'l remain the ſame for ever, without any eſſential Alteration in them. And as to their Souls, the Capacity of them will be vaſtly enlarged. The Apprehenſion ſhall be more clear & extended than in the preſent State. "Now (ſays || one) the Soul is oppreſt with a weight "of Clay, and is in Drowſineſs & Obſcurity. The great "Things of Eternity are of little force to convince the "Conſcience, or perſwade the Affections. But then the "Soul ſhall work with the quickeſt Activity, and the "Mind ſhall by an irreſiſtible Light take in the full View "of all afflicting Objects." And the whole Soul ſhall be ſo diſpoſed, that no Suffering ſhall ever be able to

|| Dr. *Bates.*

diſſolve

dissolve the Being of it; or rend it again from the Body to which it will be firmly United. And now this *Preparation* & Fortifying the Souls & Bodies of the Wicked, in the other World, will be so far from being a Blessing to them, that it will be a bitter Ingredient in their Torments. For as the Immortality, Incorruptibility and Powerful State of the Bodies of the Saints, and the enlarged Capacity of their Souls do wonderfully fit and prepare them to enjoy the Felicities that are above; and may be reckoned a glorious Article, in their State of perfect Blessedness; so these same Preparations in the Wicked, since they are designed by GOD, only to make them the more capacious & enduring Vessels of Wrath, will be a Curse, and a Torment to them in Hell; and a dreadful Aggravation of all their other Miseries. Were it not that GOD will thus prepare & strengthen the Wicked to endure his Vengeance, the first strokes of it would dash the Sinner to pieces, and crush him into his original Nothingness. And could the Sinner have but the least Prospect of this before him, it would be a Relief to him under the most tormenting Anguish; and he would account the moment of Annihilation an happy moment unto him. But to consider that his strength is more than the strength of Stones, that his Flesh is firmer than Brass, his Sinews more enduring than the hardned Steel; and that the whole weight of Divine Wrath is for ever like to press upon him, and never to Dissolve him; Oh! This will be a most bitter & distressing Consideration to the Damned.

BUT then,

§ 2. *THE* Guilt of Sin *will be an irremovable & unsupportable Load upon the Damned in Hell.* While Sinners are in this Life, and enjoy a Day of Grace, there is a Possibility of getting the greatest mountains of Guilt removed & washed away in the Blood of JESUS CHRIST. And let their Guilt be never so great, they are, for the most part, so stupid & senseless under it, that they don't feel any oppressive Burden in it: And hence we see them as Cheerful & Sportive in the World, as tho' they had no burden at all lying upon them; nor any Danger before them. But in Hell the Scene will be Changed.

AND

AND,

1. THE Guilt of Sin will be an *irremovable Load* upon them. It will be ſealed & fixed upon them, for ever and ever. The Day of Grace will irrecoverably be at an End with them: And ſo, the once deſpiſed Blood of CHRIST will never more be tendered to them, to waſh away their Guilt; nor the offer of a Pardon any more be made to them: For they that have once withſtood their Day of Grace, and perſiſted to the End of their Days, in trampling under Foot the Blood of the Son of GOD, ſhall never receive any Benefit by his Death. And if the Benefit of this be loſt, the Apoſtle aſſures us, *there remains no more Sacrifice for Sins*, Heb. 10. 26. And if no more Sacrifice for Sin, then ſurely there can be no door open after this to remove the Guilt of it: For GOD will never forgive Sin but upon a meritorious Sacrifice for it. And here we ſee, that the Guilt of Sin will be an *irremovable* Load upon the Damned in Hell.

AND then,

2. IT will be an *Unſupportable* Load upon them. That which Sinners ſo frequently make light of in this World, will be more heavy & oppreſſive, than mountains of Lead, in the World to come. For when they come to lie down in the Torments of Hell, they'l ſoon perceive their Sins to be the meritorious Cauſe of all their Sufferings, and the Extremity of them. And ſince there is no removing the Guilt of them, the weight of Vengeance they will feel for their Sins, will make their Guilt to appear more affrighting than the moſt enraged Furies of Hell. And the conſtant Proſpect of it before their Eyes, will wound, & ſink, and oppreſs their Souls beyond all Imagination. And thus GOD will make that, which was once the Sinners Delight, to be his Torment in Hell. For the Sinner can ſport himſelf with Sin in this World, and increaſe the Guilt of it, without any ſorrowful Concern: But aggravated Guilt, will prove an aggravated Puniſhment in the World to come. A *Specimen* & *Proof* of this, we have in the Caſe of Deſpairing Sinners in this Life. The Proſpects they have of their own Guilt, enervates all their Comforts at once, and fills them with tormenting Diſtreſs, far beyond what the acuteſt Diſeaſes

cou'd do; or any Engine of torturing Misery. As may be seen in the Instances of *Judas* & *Spira*, who chose strangling & Death, rather than the Horrors of Guilt display'd before them. How then will the Sinner be able to bear up, when the whole weight of Guilt will be felt without any Prospect of ever being relieved, either by Death, or Annihilation, or any other means whatever! Oh! the Burden of it will be as insupportable as it will be irremovable. What a dreadful Ingredient then, will the *Guilt of Sin* be, in the Miseries of the Damned! It will enrage the Conscience of the Sinner, and be Fuel to the fiercest Flames of the burning Lake.

AND thus we see, That the Guilt of Sin will be an irremovable & insupportable Load upon the Damned in Hell. They will never, never get rid of the Burden, nor be able to bear up under the tormenting Pressure of it. And this was the *Second* Article, in shewing what the *Positive Evils* in the everlasting Punishment of the Wicked will be.

AND now to close this Article with Two or Three Reflections.

USE, I. IS Hell the Place into which the Wicked must go, and suffer everlasting Punishment, Then *Hell is no Place of Safety for any to border upon, or sport themselves over.* It is infinitely more hazardous to do so, than to walk upon the Edge of the loftiest Precipice; or to Play upon the very brink of a fiery Furnace. For if we should miscarry in these Cases, 'tis only the Life of the Body, that is in immediate Hazard; but if the Sinner miscarry in the former, and suddenly fall into the Pit of Hell, he is utterly Ruined both Soul & Body, beyond all hope of Recovery. And yet, How many Thousands are every Day guilty of the unaccountable Folly? Do not innumerable Content themselves in a State of *Unregeneracy*; and so, without any Concern at all, hang over the fiercest Flames of Hell, by the slender thread of their Lives; which is every moment in Danger, by one Accident or other, to be snapt in sunder? Nay, Don't many Millions, even under the Light of the Gospel, take Pleasure in sinning against GOD; and so sport over the devouring

vouring Flames of Hell? For the Torments of Hell are the proper & ſure Reward of the Pleaſures of Sin perſiſted in.

USE, II. SHALL the Wicked in Hell be *prepared* and *fortifyed* to *endure the moſt exquiſite & eternal Torments*; Hence learn, That GOD is reſolved to *Glorify his Juſtice*, in the *Damnation of Sinners*, as well as to *magnify his Mercy* in the *Salvation of Saints*. GOD's great Deſign in preparing the Saints for the Everlaſting Enjoyment of Himſelf & the Glories of the Eternal Kingdom, is to magnify the Riches of his Grace & Mercy in and upon them. And ſince infinite *Juſtice* is an Attribute, as Eſſential to GOD as his Mercy, it is as dear to him as any of his Perfections; and therefore ſince the Damned have by their Sins expos'd themſelves to the utmoſt Severity of Divine Juſtice, the great Deſign of GOD in preparing & fortifying the Wicked to endure exquiſite & eternal Torments, is, that he may Glorify his Juſtice for ever, in & upon theſe Veſſels of Wrath *fitted* to Deſtruction. This is the Account which the Apoſtle gives us of this amazing Diſpenſation, Rom. 9. 22. *What if God willing to ſhew his wrath, and to make his power known, i. e.* the Power & Purity of his infinite Juſtice, *endured with much long-ſuffering the veſſels of wrath fitted to Deſtruction.*

USE, III. WILL the *Guilt of Sin* be ſuch an *irremovable & intolerable Load* upon the Damned in Hell; Then it muſt needs be the indiſpenſible Duty & Intereſt of every Sinner to *get this Load removed*, while he has Time & Opportunity for it. Now, thro' the diſtinguiſhing Kindneſs & Mercy of GOD, you have every one of you a Day of Grace, and ſo a glorious Opportunity to get your Sins pardoned, and the Guilt of them removed. CHRIST ſtands knocking at the Door of thy Heart by his Word & Spirit; and Offers himſelf to be a Saviour to the vileſt Sinner under the Light of the Goſpel. And if thou art but willing to cloſe in with him, and to Accept of him as the Prophet, Prieſt & King of thy Salvation, he ſtands ready to beſtow a Pardon upon thee, and to waſh away thy Crimſon Guilt in his own moſt precious and in-

valuable Blood. Oh, therefore, As thou haſt any regard to thy precious Soul, or any Deſire to eſcape the Damnation of Hell, confeſs & bewail thy Sins before GOD; and fly to the great & only Sacrifice of Atonement to expiate the Guilt of them. Do this ſpeedily, not knowing how ſoon the Day & Seaſon of Grace may be over with thee. And know for your Encouragement, That as ſoon as ever you obtain a Pardon at the hands of your merciful GOD and Saviour, you are ſecure from the terrible Arreſts of Divine Vengeance, and that amazing Load of Guilt, which will horribly oppreſs & torment the Damned for ever, will be removed from you. And this being once remov'd, you'l eſcape all the other Miſeries of Hell with it; and finally arrive to the Glories of the heavenly World. And Oh, That this may the happy Lot & Portion of every poor Soul in this Aſſembly!

The Twenty-firſt Sermon.

THE Point I have ſtill under Conſideration, is the *Poſitive Evils* of the Damned. And here I have ſaid already, That the Wicked in Hell ſhall be *prepared* and *fortifyed* to endure the moſt exquiſite & eternal Torments: And *Again*, That the *Guilt of Sin* will be an *irremovable & inſupportable* Load upon the Damned.

AND hence I proceed to ſay—,

§ 3. *THE full* weight of Divine Wrath, *will immediately be inflicted upon the Damned in Hell.* Of this tremendous Wrath we read in Matth. 3. 7. *Who hath warned you to flee from the wrath to come*; and ſo in *Luke* 3. 7. and in many other Places. This Wrath, we are aſſured, ſhall be inflicted upon the Damned in Hell. The Wicked are heaping up Treaſures of it, againſt the laſt Day; Rom. 2. 5. *But after thy hard & impenitent heart, treaſureſt up*

up unto thy ſelf wrath againſt the Day of wrath, and revelation of the righteous Judgment of God. And a little after we read in Ver. 8, 9. *That God will render unto them indignation & wrath, tribulation & anguiſh,* &c. As to the Nature & Power of this Divine Wrath, and the Manner in which it will be inflicted upon the Damned, they are vaſtly beyond our Comprehenſion in this Life. Hence that aſtoniſhing Demand may be made of all the Men on Earth, nay, of all the Angels in Heaven. Pſal. 90.11. *Who knoweth the power of his Anger? Even according to his fear, ſo is his wrath.* But however we may apprehend ſomething concerning this Wrath of GOD, in the dreadful Effects of it, both upon the Bodies & Souls of the Damned. AND here,

1. THIS Wrath of GOD will impreſs the *BODIES* of the Damned, with *unutterable tormenting Pain*, in the Flames of Hell. It will kindle the Fire of *Tophet*, whatever it is *; and that Fire will pierce & penetrate into every Part & Member, nay into every Particle of the Body, and fill it with Extremity of Torment. As the *Bodies* of the Wicked are a Cage of Unclean Luſts, and the Habitation of Devils in this World; ſo when they come to be thrown down into Hell, they'l be made a *Theatre* of amazing Vengeance. They will be Fuel for the Flames of the Infernal Pit to Prey upon: And the Wrath of GOD, will ſet them all on a light Fire, never to be quenched. This Fire will be ten thouſand times hotter than the Flames of *Nebuchadnezzar*'s Furnace, heated ſeven times hotter than uſual: And 'twil penetrate into every Part of the Body, into every Joynt and Member: into every Nerve & Sinew; yea, into the moſt tender Membranes & Fibres of Head & Heart; and in a word, into every Particle of the whole Body. And the Anguiſh that will ſeize & diſtreſs any one part, will be unſpeakably beyond the Tortures of the *Stone*, or *Stranguary*, or *Gout*; yea inconceivably beyond the Pain of all the acuteſt Diſeaſes in the World, collected in one. What tormenting Diſtreſs then, will the whole Body be in, when every part of it, is in the like Extremity of Pain?

* *Iſa.* 30. 33.

When *Head* & *Heart*, *Hands* & *Feet*, *Eyes* & *Ears*, and *Tongue*, are the Seat of the most painful Impressions? Alas, we have no fit *Emblem* on Earth, whereby to paint out those Horrible Tortures of the Damned. We may indeed form in our Minds, very Tragical & Affecting Representations. We may suppose a Man enclosed in a Brazen Bull; and the Engine gradually heat, till it comes to a scorching & consuming Heat; or we may suppose a Man thrown into a Caldron of boiling Oyl; or rowled up in Pitch & Brimstone, and set all on a light Fire in a moment, from Head to Foot. And while in the heighth of these Torments, we may conceive what Horrors would appear in his distorted Countenance, and what Cries and Groans & Shrieks would be heard from him, till Nature was spent, and the miserable Wretch consum'd with Anguish. Such a doleful Sight is eno' to break an Heart of Stone; and the very *Conceptions* of it, do really affect and distress a tender compassionate Nature. But ten thousand such *Tragical* Spectacles, are no fit Comparison to illustrate the Bodily Torments of the Damned. The *Idea* which they give us, is to the reality, but a little nearer than the Fire Painted on the Wall, is to that flaming in the Furnace. And yet all this is but Light, in compare with that Distress the Souls of the Damned will be thrown into.

FOR,

2. THE Wrath of GOD will fall upon the *SOULS* of the Wicked, and fill them with the most *amazing and inconceivable Horrors*. For as the Soul is a more pure & spiritual Being, and so of a more noble & refined Nature than the Body; so it is capable either of more pure & refined Delights, or of more exquisite Torments, than the Body is capable of. And hence according to the Nature of things, the Wrath of GOD is like to make the most terrible Impressions upon it. And then besides, As the *SOUL* is the principal Subject in Sinning against GOD; and the *Body* but the *Instrument* in carrying on the grand Rebellion against Heaven; it is but agreable to the Rules of impartial Justice, that the Soul should be the greatest Sufferer. And accordingly, the Souls of the Damned, will be the very Seat & Center of Divine Revenges.

GOD

GOD will pour in all the Vials of his Wrath upon them; and make them feel his amazing Indignation to the uttermoſt. And Oh! Who can tell what Anguiſh the miſerable Soul will be in, under the full weight of Divine Wrath! The moſt lively Image we have of this, are the horrible Agonies of a Deſpairing Soul. For if GOD lets but a Drop of his Wrath fall upon the guilty Conſcience, how is the Soul tortured immediately, and thrown into Convulſive Horrors? The Miſeries of ſuch an one are unſpeakably beyond any Torments the Body can endure. For as the Wiſe Man obſerves Prov. 18. 14. *The Spirit of a man will ſuſtain his Infirmity. i. e.* Bodily Pain & Anguiſh. And ſometimes Men of great & Heroic Souls have endured the moſt exquiſite Bodily Torments, with invincible Courage & Patience; and eſpecially when they have *ſuffered for Righteouſneſs ſake*; and had the *Teſtimony of a good Conſcience* for their ſupport. *But* (alas! as the Wiſe Man adds,) *a wounded Spirit who can bear*? By a *wounded Spirit* we are to underſtand a Soul under the awful Apprehenſions of the infinite Diſpleaſure of GOD. And there is no bearing up under ſuch an amazing Diſpenſation. Hence when GOD has only frowned upon his *Children*, and left them for a while, under the hidings of his Face from them, what aſtoniſhing Anguiſh has ſeized upon their Souls? Hear what direful Complaints they utter at ſuch Seaſons. Holy *Job* laments after this manner, Job 6. 2, 3, 4. *Oh that my Grief were thro'ly weighed, and my Calamity laid in the ballances together! For now would they be heavier than the ſand of the ſea; therefore my words are ſwallowed up. For the arrows of the Almighty are within me, the poiſon whereof drinketh up my ſpirit: the terrors of GOD do ſet themſelves in array againſt me.* And ſo in divers other Places to the ſame purpoſe. And after *Job*, we hear *David* uttering the ſame Complaint, for Subſtance, in the like Diſtreſs, Pſal. 38. 1, 2, 3, 4. *O Lord, rebuke me not in thy wrath, neither Chaſten me in thy hot diſpleaſure. For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh, becauſe of thine Anger; neither is there any reſt in my bones becauſe of my Sin: For mine Iniquities are gone over mine head, as an heavy*

burden they are too heavy for me, &c. And the like doleful Lamentation, is groaned out by holy *Heman*, under the like Apprehensions of Divine Wrath, Psal. 88. 14,15, 16. *Lord, Why castest thou off my Soul? Why hidest thou thy face from me? I am afflicted & ready to dye from my Youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me, thy terrors have cut me off.* These are the terrible Agonies holy Souls have been in, when under the Frowns of their heavenly Father; and they have been more distressing to them, than the Torments of the Rack or Stake have ever been to the *Martyrs* of *JESUS*. And when *Wicked Men* have sometime had the *Prelibations* of the Wrath to come, What a dolorous Condition have they been thrown into? They have felt such inward, tormenting Horrors, that the most bold and stubborn Sinner cou'd never resist nor endure. *Cain* cryed out under these lighter Impressions of Divine Wrath, *My Punishment is greater than I can bear*, Gen 4. 13. And *Judas* in the like Condition, chose strangling & Death, rather than to Live under the Horrors of them †. And it was the Confession of *Spira*, & has been of some others, in the Agonies of Despair, That the Pains of a fiery Furnace were light, in compare with that Torment of Soul they were in under the awful sense of revenging Wrath. "But alas! Let all the *Griefs* & *Horrors* that ever pier-"ced a guilty Soul be heap'd together into one extream "Horror, it would (says * one) come infinitely short of "that desperate Rage & restless Anguish, which shall "eternally Torture the least & the lowest Faculty of the "Soul in Hell." Oh then, What inexpressible, inconceivable, tormenting Distress, will fill the Souls of the Damned, when not a few Drops only, but whole Vials, nay a Sea of Divine Wrath shall be poured out upon them, and this, not upon a *single Faculty* only, but upon the *whole Soul* at once, in all the Powers & Faculties of it? Upon the *Understanding*, *Conscience*, *Memory*, and upon all the *Passions of the Soul*, and vex them with *extreme Adversity*? Oh there is no Misery we can think of, that is any ways to compare with it.

† *Matth.* 27. 5. * Mr *Bolton*.

AND

AND thus upon the whole, we ſee, That *the full weight of Divine Wrath will immediately be inflicted upon the Damned in Hell.* It will fall upon their *Bodies*, and fall upon their Souls, in that *Lake that burns with Fire and Brimſtone, which is the ſecond Death.* And tho', as I ſaid, No Tongue of *Men* or *Angels* can Deſcribe the *Extremity of Mifery* the Damned will endure, by this weight of Vengeance; yet we have reaſon to conclude from what is ſaid concerning the *Wrath of the Infinite GOD* in the Holy Scriptures, that the Sum & Subſtance of all the *poſitive Evils* the Damned ſhall endure in Hell, is contained in it. See what an aſtoniſhing Account is given of the leſſer Effects of this Vengeance of Almighty GOD in this World. We read in Pſal. 97. 2,— 5. *Clouds & darkneſs are round about him* —— *A fire goeth before him, and burneth up his enemies round about. His lightnings enlightned the world: the earth ſaw & trembled. The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole Earth.* And in Nahum 1. 4, 5, 6. *He rebuketh the Sea, and maketh it dry land, and dryeth up all the rivers: Baſhan languiſheth, and the flower of Lebanon languiſheth. The mountains quake at him, and the hills melt, and the Earth is burnt at his Preſence; yea the world and all that dwell therein. Who can ſtand before his Indignation? And who can abide in the fierceneſs of his Anger? His fury is poured out like fire; and the rocks are thrown down by him.* Oh, amazing Repreſentation of the Divine Anger! But what are theſe Drops of it, that are ſcattered here & there in this World, to the Flood of Wrath that ſhall be poured out upon the Damned in Hell? And if the *inanimate* Creation quake & tremble, & melt away, when the Anger of of GOD begins to kindle & burn; Oh, What will guilty Sinners do, when they find themſelves plunged in an Ocean of flaming Vengeance! *How can their Hearts endure, or their Hands be ſtrong, when GOD ſhall deal with them in furious Rebukes?* Ezek. 22. 14. Verily the moſt dreadful Experience will tell them, *It is a fearful thing indeed, to fall into the hands of the living GOD*; as we are foretold it will be, *Heb.* 10. 31. And when Sinners come to be tortured under the inſupportable weight of Divine

Divine Vengeance, How will they expreſs their Infinite Anguiſh? They'l bite their own Nails, they'l tear their own Hair; they'l gnaſh their Teeth; they'l howl and roar in their Horrors, and ſtrive to rend out their own Hearts, and make many fooliſh Attempts to diſſolve the Union between their accurſed Souls & Bodies. And then beſides, All the Tormenting Paſſions of the *Mind* will be awakened, and enraged, by the Preſſures of Divine Wrath. Hence the Soul will be filled with the moſt *confounding Shame*; and the Damned won't know whither to cauſe their Shame to go. Again, 'twill be fill'd with *unutterable Sorrow*; and this will be an Inlet to every Thing that is tormenting. And beſides, 'Twill be poſſeſt with utmoſt *Rage & Fury*, both againſt the Eternal GOD, for upholding them in Being, under ſuch inexpreſſible Torments; and againſt Themſelves, the blameable Cauſe of their Eternal Ruin. And then finally, to compleat their Miſery, *Deſpair of ever being delivered from the Wrath of GOD*, will be a tormenting Sword in the Souls of the Damned.

AND thus I have conſidered the *Third Ingredient* in the *poſitive Puniſhment* of the Damned in Hell, *viz.* The *amazing Wrath of GOD*, that ſhall be poured forth without mixture upon them.

AND now to Conclude this Head with one ſhort *Reflection.*

USE. HOW ſhould we now Fear & Tremble at the Conſideration of this tremendous Wrath of GOD? There is nothing in this World, nor any Thing we can think of, that is ſo much an Object of Fear, & Dread, & Terror, as this of an Angry, Sin-revenging GOD. And that any Sinners can hear or think of it now, without a trembling Heart, is owing to the preſent Blindneſs and Hardneſs of their Hearts. But the Time is coming, when you will be awakened & terrified at the Proſpects of it: For the Devils themſelves fear & tremble at it; and the moſt ſturdy & obſtinate Sinner muſt quake & fall before it firſt or laſt. But as for thoſe who have their Hearts already full of Fear & Concern, at the conſideration of the Wrath to come, and can't Hear, nor Read any Thing upon this awful Subject, but their Hearts tremble in them,

I have this to ſay for the Conſolation & Support of ſuch poor Souls; Your preſent Fears of the Wrath to come, is an hopeful Sign, that the gracious GOD has Purpoſes of Mercy for you; and will ſpare you at laſt from the doleful Object of your Fears. For ſuch awakenings of the Spirit, are uſually the *firſt*, and very often they prove a moſt effectual *Means* to excite poor Sinners to fly for Refuge, and to lay hold on the hope ſet before them. And if you once do this to purpoſe, you are entirely ſafe from the Vengeance of Hell whatever your preſent Fears and Diſtreſſes may be. For GOD aſſures us, That he'l dwell with, and revive every ſuch trembling Soul; Iſa. 57. 15. *For thus ſaith the high & lofty One that inhabiteth eternity, whoſe name is Holy, I dwell in the high & holy place; with him alſo that is of a contrite & humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.*

BUT to proceed,

§ 4. *THE terrible* Stings *& bitter* Reflections of Conſcience *will be another Article in the* poſitive *part of the Puniſhment of the Damned in Hell.* GOD will make every Sinner under the Chains of Eternal Wrath, a *Magor-miſſabib*, a Terror to himſelf. He'l arm the *Conſcience* of every abandoned Wretch againſt himſelf, & give it Commiſſion, nay, a ſolemn Charge, to *bite like a Serpent, and ſting like an Adder.* Hence the *Conſciences* of the Damned are called, *The Worm that never dyes*, Mark 9. 44, 46, 48. And this being joyned with thoſe words, *The Fire that ſhall never be quenched*, and mentioned before them, ſeems to intimate, as tho' a bitter *Self-Reflection*, will be one of the moſt dreadful Articles in the Miſeries of the Damned. And there is no queſtion to be made, but ſuch Reflections will put an *Accent* upon all their other Torments, how great ſoever they may be. For how will it gall the Sinner, to think, That he has not a word juſtly to ſay in his own Defence; no, not a word for the Alleviation of his tremendous Torments! What inconceivable Anguiſh will it create, to conſider, How great ſoever the Loſs of Heaven is; and how intollerable ſoever, the Miſeries of Hell are, he juſtly deſerved them both, by his former Tranſgreſſions; and that

GOD

Young's Night Thoughts 116
Vol 2 146
221219

GOD, tho' he Puniſhes in dreadful Severity, yet is juſt and right in all that he brings upon him. And how will it vex & torment the Souls of thoſe who Periſh from under the Light of the Goſpel, to conſider what Light they once rebell'd againſt? What Love & Grace they once ſlighted & trampled under feet? And how wilfully & irreclamably they went on in their Sins, againſt ſolemn Intreaties, Admonitions, ſtrivings of the Spirit, &c. And would take no Warning at all, till they found themſelves drenched in the *Red-ſea* of Divine Wrath, where they muſt now ſuffer the moſt exquiſite & endleſs Torments? Oh, When Conſcience comes once to be thoro'ly awake, and to reflect upon theſe Things, and caſt them in the Sinner's teeth, it will rouze up, & roar, & rage, like a Lion rob'd of his Prey, and will fall upon the Sinner, with the moſt furious Rebukes imaginable, & prove an Engine of the moſt exquiſite Torment to him. The ſtings & gripes of awakened Conſcience, which Sinners ſometimes feel in this World are dreadful, beyond the Imagination of any, but of thoſe who have ſad Experience of them: But in Hell they will be unſpeakably greater, as the Sinner will there be fully ripe for Vengeance, and more prepar'd to endure the Puniſhment of the Place. And therefore next to the *Wrath of the Infinite GOD*, which will more immediately fall upon the Souls of the Damned, The *cutting Reflections of Conſcience*, will create the greateſt Torment to them. For by this means, the Sinner will fall (as it were) upon his own Sword, and become his own Executioner; and do more to torment and vex his own Soul, than all the Devils & Damned in Hell can do. This I cou'd eaſily make out, by juſt naming ſome few of the ſad Reflections, the Conſciences of the Damned will probably make & torment themſelves withal, in the Priſon of Hell. But I ſhall take occaſion to conſider ſuch as will be made by *Goſpel-Sinners*, in the *general Application* of theſe Diſcourſes. In the mean time, I ſhall make this ſhort *Reflection* or two, upon this Head:

Namely,

USE, 1. WILL *Conſcience* be ſuch an *Enemy* & *Tormentor* to the Damned in Hell; *How vain & fruitleſs then are the*

the Attempts *of ſuch Sinners, who rebel againſt the Light of their own Conſciences, and endeavour to ſtifle & ſuppreſs all the Convictions of it.* And yet how many Sinners in the World, and more eſpecially under the Light of the Goſpel, are ſo wedded to their Luſts, that they reſolve upon the Gratification of them, let the Conſequents be what they will? And therefore when their Conſciences begin to awake, & condemn them for their Sins, they uſe all poſſible Methods to ſuppreſs the Convictions of it: And by one means or other, they many times conquer their Convictions ſo far, that *Conſcience* is thrown into a *Lethargy*, & creates no remarkable Diſturbance for the preſent. And now they are ready to think, all is well with them: They may Eat & Drink with the *Glutton* and *Drunkard*, & gratify their moſt brutiſh Luſts & Appetites, without being accountable to any for their Doings. But Oh, the Madneſs & Folly of theſe Sinners! For *Conſcience*, tho' it may ſeem to themſelves & others to be in a dead ſleep for the preſent, yet keeps a *ſecret Regiſter* of all the Abominations that pollute their Hearts and Lives; and only waits for GOD's Commiſſion to do it's Office; which, at fartheſt, He'l furniſh it out withal in Hell; and then it will fall upon the guilty Wretch, & create ſo much more Horror & Diſtreſs to him, by how much greater Abuſe he has offer'd to *Conſcience* in this Life. So that in all Attempts to ſtifle the *Convictions of Conſcience*, Sinners do but *treaſure up to themſelves more wrath againſt the Day of Wrath*, as in Rom. 2. 5.

BUT then,

USE, 2. WE hence ſee, *How needful it is for us to make our Peace, and keep in good Terms with Conſcience.* For he that would eſcape the direful Laſhes, and Condemnations of Conſcience in the World to come, muſt make his Peace with it, and keep in a State of Friendſhip with it, in this World. And to this End, We muſt take Pains to get our Conſciences well *enlightned* & *Inſtructed* by the Word of GOD; and then perpetually *hearken* to it as the faithful *Monitor* of GOD unto us. In ſo doing we ſhall not only eſcape the Torment of an accuſing Conſcience in Hell; but eſcape all the Miſeries of the Damned there: For *enlightned Conſcience* is *GOD's Friend*; and by making

Peace

Peace with such a Conscience, we make Peace with the *great GOD* himself; and have him to be our Friend & Portion for ever.

BUT this may suffice for the *Fourth* particular.

HENCE,

§ 5. *IN Hell every Condemned Sinner shall have all the* Devils, *and the rest of the* Damned, *for his* Companions *and* Tormentors *for ever.* We read concerning the *Devil and his Angels*, that the *Fire of Hell* is *prepared for them*, Matth. 25. 41. And in this *same Verse*, all the Wicked and Ungodly are doom'd to dwell with them forever, in the same devouring Fire. Their Sentence at the great Day will be this, *Go ye Cursed into everlasting Fire prepared for the Devil & his Angels.* So that all the *Devils* & the *Damned*, are like to be shut up together, and made Companions of Misery, in the same Pit of Eternal Destruction. Now such Companions in Torment, are like to render the Flames of Divine Vengeance much more intolerable to the *Condemned Wretch*, than otherwise they would be. For how will the Devils *hector* & *insult* the Sinner in his Misery, and glory in the Conquest they have made in being *Instrumental* to bring everlasting Ruin upon him? Now *Insults* under light Afflictions in this World, are very wounding, & hard to be born: How then will the *Damned* be able to endure the most bitter *Taunts* of malicious & enraged Devils, when they come to ly down under the pressures of Divine Wrath and the torments of a guilty Conscience? And then besides, it will be *unsufferable Anguish* to the *Sinner* to be Confin'd and Chain'd to those Condemned Wretches, that have either been Instrumental of his Ruin, or of whose Damnation he has been Instrumental *himself*. The very sight of such as have been a *Means* to bring the Damnation of Hell upon the Sinner, will, if possible, renew and aggravate his Sorrows every moment: For he'l behold them with *Hatred* & *Rage*; and Curse & Rave at them, as the *blameable Cause* of his Ruin. And the *Anguish* will be no less tormenting that will arise from beholding such as have fal'n into the Pit of Destruction, thro' his own insidious Means: For those miserable Wretches will load him forever with the most horrible

Execrations,

Execrations, as the Author of their Eternal Deſtruction. And then beſides, the very ſight of ſuch Sinners, will forever keep it in his Mind, that *their Blood is now required at his hands*, and that he ſuffers a double Damnation on their Account. This we learn from the Parable of the *Rich Man* & *Lazarus* in the 16th *Chapter* of *Luke*: For there we find the *Rich Man*, in the midſt of the Torments of Hell, crying to our Father *Abraham*, to *ſend one from the Dead*, to warn his *Five Brethren* that were ſtill Alive, leſt *they ſhould alſo come into the ſame place of torment*, Ver. 27, 28. Now this Requeſt cou'd not ariſe from any tender Compaſſion he had left for his Brethren, or from any hearty Deſire of their Eternal Good; for all ſuch Compaſſion will doubtleſs be extinguiſhed in the Breaſts of the Damned. It is therefore moſt probable, that the Deſign of this part of the Parable, is to ſhow us how fearful the Damned are of meeting with any in Hell, that have either been the Inſtruments of their Ruin, or of whoſe Deſtruction they themſelves have been Inſtrumental, leſt hereby their own Torments ſhould be greatly Aggravated, as without doubt they will be. And then beſides all this, for a Sinner in Torments to have ſo many doleful & affrighting Objects always before his Eyes, as the *Devils & Damned* are; and to have their moſt horrible Cries & Shrieks, always ſounding in their Ears, will, of it ſelf, be an Hell to the Sinner.

AND now to Improve this Point in one word briefly;

USE, WOULD you eſcape ſuch *tormenting Companions* as the *Devils* & *Damned* in the World to come, then *abandon the Wicked, and chuſe the Godly for your Companions in this Life*. For if you Aſſociate with *Sinners*, and Delight in their profane Converſation here, then a thouſand to one, but they'l Entice you along, till you ſuddenly fall with them into the irremedilous Torments of Hell; and then, as I ſaid but now, you will mutually Contribute to each others Miſery, in the Everlaſting Fire prepared for the Devils & his Angels. Hearken therefore betimes to the Wiſe Man's Advice in Prov. 1. 10. *My ſon, if ſinners entice thee, conſent thou not*. And on the

the other hand, Chuse the *Godly* for thy Companions; Delight in their Society; walk in their way; imitate their holy Examples: And thus they'l be Instrumental to lead you to the blessed Society, and Soul-ravishing Delights of the Kingdom that is above.

THE

Twenty-second Sermon.

IN the foregoing Discourses I have given some Account of the *Punishment of Hell*; as it consisteth in the *Loss of all positive Good*, and the *Concurrence of all positive Evil*. And am now to proceed to the next Head.

AND this is,

§ *II.* TO consider some of the *Attributes* or *Properties* of that Punishment which is like to be the Portion of the Damned in Hell.

AND here I shall say,

1. *THAT Punishment will be* perfect & unmixed *Punishment*. The State of the Damned in Hell will be perfectly Miserable, as the State of the Saints in Heaven will be compleatly Blessed. For the Wicked when they come to suffer the Vengeance of Eternal Fire, won't have the least comforting Circumstance, attending their most deplorable Condition. In this World, indeed, we many times behold Objects of very great Distress & Sorrow. They are encompassed with such sore & oppressing Evils, as render their State to be very deplorable. But after all, we never beheld the Person, but had some comforting Consideration or other, attending his afflicted Condition. For if he has met with heavy *outward Afflictions*, he has, perhaps, enjoyed *inward Consolations* at the same time? Or if he has been fill'd with *inward & spiritual* Troubles, he has had many *outward* Comforts about him. In a word, Tho' we may have seen him under the very awful

awful Frowns of GOD, and feeling the Effects of his terrible Anger in ſome reſpects; yet in other regards we have ſeen wherein the Mercy of GOD has been extended & magnified towards him. So that the Condition of the moſt miſerable in this World is a *mixed Condition*: And there is always a Temperature of Mercy with the Judgment. But in Hell the Caſe of the Damned will be vaſtly diſtant from this: For GOD will open the Floodgates of Wrath, and ſhower down a Sea of Vengeance upon them, without the leaſt mixture of Mercy. He'l entirely cut them off from all the Means & Expectations of Comfort, both outward & inward, and render their Condition *merely* a ſuffering Condition. Hence it is GOD threatens to inflict *Judgment without Mercy upon them*, Jam. 2. 13. And again we read concerning the final State of the Wicked in Rev. 14. 10 *They ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the Cup of his Indignation: Without mixture, i. e.* without the leaſt mixture of Comfort with the Torment. Nay, They ſhan't have ſo much as *one drop of cool Water* to mix with an *whole Ocean of Fire & Brimſtone*. Luke 16. 24. *onwards*. And this will render the State of the Damned inexpreſſibly miſerable.

AND then,

2. *THE Puniſhment of the Damned will be* Extream *and* Intenſe. The Wicked ſhall not only endure Judgment without Mercy; but the Wrath that ſhall be inflicted on them, will be Wrath unto the *uttermoſt*. GOD is not won't to inflict his Vengeance upon Sinners in this World in the utmoſt Severity of it. And therefore, if we were to behold the moſt miſerable Object on the face of the Earth, we might eaſily conceive, how his State might be really more miſerable than it is. For GOD can ſoon inflict other & more ſevere Judgments upon him; or he may inflict the ſame Judgments in greater Extremity. In ſhort, There is nothing of that *Intenſeneſs* in any of the Miſeries of this Life, that either the Great GOD himſelf is able to inflict, or the Sinner is capable of enduring. But in Hell the Damned ſhall not only endure all Kind of Miſeries, without the leaſt mixture of Comfort; but all theſe Miſeries ſhall be endured in the Extremity of them. All

the amazing Treaſures of Divine Wrath will be opened, and poured down at once upon the condemned Wretches in Torments. So that it wont be ſaid concerning them, that GOD has ſtill greater Wrath to inflict upon them. No; Almighty Vengeance will fall with it's full weight upon their guilty Heads; and greater Vengeance than this there cannot be, either as to the Kind or Degree of it. And therefore, the Damned in Hell, tho' they'l be prepared & fortifyed to endure inconceivably more than they are capable of enduring in this frail & brittle State; yet they'l ſuffer the infinite Wrath of GOD to the utmoſt Extremity of their enlarged Capacity. And hence it is we read of *a Wrath to the uttermoſt*, 1 Theſ. 2. 16. And how dreadful does this Conſideration render the State of the Damned to be? We have (many of us) ſeen ſome Perſons in this Life under the Exerciſe of ſuch Tormenting Pains that they have not known how to endure one Hour under the Anguiſh of them; but, alas, all the Miſeries that were ever endured in this World, are no more to the Extremity of the Torments of the Damned, than the biting of a Flea, is to the ſtinging of the moſt envenomed Serpent. How then will the condemned Wretches in Hell be able to bear up under the inconceivable weight of theſe intenſe Torments?

BUT to proceed,

3. *THIS unmixed & intenſe Puniſhment of the Damned, will be* conſtant, *without the leaſt Intermiſſion.* Sometimes when we have ſeen Men under the Exerciſe of very acute and diſtreſſing Pains one Day or Hour, we have quickly after, found them under more eaſy & comfortable Circumſtances. And indeed it is impoſſible, according to the Courſe of Nature, that any acute Diſeaſe ſhould continue equally Extream for any conſiderable Time. For either the ſtrength of the Diſtemper will be ſpent, and ſo the Anguiſh of it abate of Courſe; or elſe the Spirits of the Patient will be ſo exhauſted by it, that the Man falls into an inſenſible Frame for a Time. But now with reſpect to the Torments of the Damned, they'l not only be pure & unmixed Torments, and Torments in Extremity; but they'l *always* continue in the Extremity of them. There will never be any Abatement of them; no, not for the *leaſt moment* of

of Time. But as these Torments will be unsufferably great the first minute the Damned shall enter into them; so they'l continue in the like dreadful Extremity for ever. And hence it is we read concerning the Damned in Hell, *That they have no rest day nor night*, Rev. 14. 11. *i. e.* They have not the least *Intermission* in the Extremity of their Torments. How amazingly great & dreadful then, does this consideration render the Punishment of the Damned to be? It is an unspeakable Alleviation of the Anguish of such as endure the most tormenting Pains of the *Stone* or *Gout*, that they have their Intermission Seasons, wherein their Distemper does not rage & torment, as at other Times. But to endure the acutest Torments, both in Body & Soul, and to endure them *always* in equal Extremity, this will fill the Damned with the bittereſt Rage and Impatience.

BUT then,

4. *Lastly*, And that which is the most amazing of all is, *The Punishment of Hell will be* Everlasting. The Wicked will be doomed to Everlasting Fire. Mat. 25. 41. *Then shall he, i. e.* the high & everlasting Judge, *say unto them on the left hand, Depart from me, ye Cursed into everlasting Fire, prepared for the Devils and his Angels.* And therefore it is said in the words of my Text, *And these shall go away into everlasting Punishment.* And agreably we read concerning the Damned in Hell, that *their worm dyeth not and the Fire is not quenched*, Mark 9. 48. And again in Rev. 14. 11. *And the smoke of their Torment ascendeth up for ever & ever.* Now the *Eternity* of Hell Torments, is the most astonishing Article of all. And this Consideration will fill the Souls of the Damned, with the most black & raging Despair; and be the *Complement* of their Miseries. For if when they come to ly down in *the Lake that burns with Fire & Brimstone, which is the second Death*, they could entertain the least Hopes, of ever being delivered from them, tho' after as many Millions of Millions of Years, as there are Sands on the Sea-shore, or Stars in the Heavens, or Piles of Grass on the Earth, it would be an unspeakable Consolation to them amidst the Extremity of their Torments: For then some time or other they would come to an End. But alas! Poor impenitent

Sinner, if ever it be thy unhappy Portion, to be thruſt down into Hell, then, after the inconceivable Number of Years that have been mentioned, and as many Millions of Millions more added to them, as there are ſmall *Particles* or *Atomes* in the Heavens, Earth, Seas, yea, in the whole Creation of GOD, are all paſt & gone, thou wilt be no nearer the End of thy Torments, than thou wilt be the firſt moment of thy entring into thoſe inſupportable Miſeries: For after all, Thou wilt have an whole Eternity of Torments to endure. And Oh! How will this Conſideration Aggravate thy Sorrows? "This word *Never*, "(ſays * one) will ever rent thy Heart in pieces, with "much rage & hideous roaring; and give ſtill new Life "unto thoſe unſufferable Sorrows, which infinitely exceed "all Expreſſion or Imagination ——". How reſtleſs and uneaſy are they that endure the Torments of the *Stone* or *Gout* in Extremity; or the Pangs of Travail, tho' but for a Nights ſpace? How are they fill'd with toſſings to and fro? Their Minutes ſeem to be Hours, and their Hours, Months or Years unto them; and they impatiently wait the Time when Eaſe & Reſt ſhall arrive. And in the mean time, All their Friends & Comforts can afford but little Relief to them. Alas, alas then! How miſerable, beyond all imagination, muſt the State of the Damned be, when they ſuffer the moſt exquiſite Torments from the weight of Infinite Wrath, (the leaſt drop of which unſpeakably out-weighs all the Pains & Miſeries of this Life put together) and this not only for a Night, or a Year, or for Thouſands of Millions of Years; but for ever and ever. Oh! What deſperate Deſpair, what amazing Horrors, what bitter wailing & wringing of Hands; what frightful Yellings & gnaſhing of Teeth, will the Damned expreſs, when they behold the dreadful word *ETERNITY* written upon the Doors, & Bars, & Chains, & Torments of the bottomleſs Pit? This will put the *keeneſt Edge* upon all their Sufferings, and be the dreadful *Emphaſis* in all their Miſeries.

* Mr. *Bolton*

AND

AND thus I have briefly conſidered ſome few of the *Properties* of the Puniſhment of the bottomleſs Pit. And it appears from hence, that there is no Torments, no Miſery, no Anguiſh & Diſtreſs like to this amazing Puniſhment.

BUT this may ſuffice for the *Second* particular, to Illuſtrate the *Firſt general Head* under the *Doctrine*.

HENCE,

§ *III.* I proceed in the *laſt place*, to conſider ſome few of the *Metaphorical* & *Alluſive Expreſſions*, whereby the Puniſhment of the Damned in Hell, is ſhadowed forth to us, in the Holy Scriptures. It is to be obſerved, That when the Holy Ghoſt ſpeaks of ſuch things, as are not the Objects of Senſe, He, for the moſt part makes uſe of *ſenſible Repreſentations*. *i. e.* He makes uſe of *Allegorical* Expreſſions, borrowed from ſuch things, as fall under the Notice of Senſe. And the Reaſon is, We can't ordinarily conceive the Objects of *Faith*, unleſs they are ſo cloath'd & ſhadowed out unto us. And hence it is, When the Holy Ghoſt ſpeaks to us, concerning the matchleſs Joys & Happineſs of the heavenly World, He cloaths the matter in Expreſſions borrowed from the moſt delightful Things in Nature, (as I formerly obſerved unto you.) And thus when he deſcribes the Puniſhment of Hell, He makes uſe of ſuch *Metaphorical* Expreſſions, as give us the moſt lively Repreſentation of it, we are capable of receiving in the preſent State. And now, If we do but conſider diſtinctly, what theſe are, it will ſoon appear, that there is no Puniſhment like to that ſtrange Puniſhment, which GOD has reſerved for the Workers of Iniquity: For all the frightful Alluſions in Nature, are made uſe of, to ſhadow out that Puniſhment unto us. This will appear by a brief Conſideration of ſome few of them.

AND here,

1. I ſhall conſider ſuch *Metaphorical Expreſſions*, whereby the *Place* of this Puniſhment is Deſcribed.

AND,

2. I ſhall conſider ſuch, whereby the Puniſhment *it ſelf* is repreſented to us.

AND by both theſe, it will appear that the Puniſhment of Hell is beyond all Imagination dreadful.

(1.) I ſhall briefly conſider ſome few of the *Metaphorical Expreſſions*, whereby *Hell*, the *Place* of everlaſting Puniſhment, is repreſented to us.

AND here,

1. IT is compared to *Tophet*. Iſa. 30. 33. *For Tophet is ordained of old; yea, for the king it is prepared, he hath made it deep & large: the pile thereof is fire & much wood, the breath of the Lord, like a ſtream of brimſtone, doth kindle it.* By *Tophet*, in this Place, *Expoſitors* generally underſtand the Place of the Damned. And if ſo; It borrows it's *Name* from *Tophet*, a place in the *Valley of Hinnom*; from which *Valley*, (as I obſerved before) the Original Word for *Hell*, is derived; ſo that both *Hell* and *Tophet* are *Metaphorical* Expreſſions, not only ſignifying the the ſame Place, but they give us one & the ſame *Idea* of it. And therefore, there is no need to conſider each of them diſtinctly; but it may ſuffice to give you the meaning of both under the Name of *Tophet*. This *Tophet* then, in the original & literal Senſe, was a Place (as I ſaid) in the *Valley of Hinnom*. And (as an eminent * Divine obſerves) it was famous for divers things. "There (ſays he) "the Children of *Iſrael* cauſed their Children to "paſs thro' the Fire unto *Molech*, or ſacrificed them "unto the *Devil*; drowning their horrible *Shrieks* & *Ejulations* with the Noiſe of Drums. In this Valley alſo "was the memorable ſlaughter of an *Hundred & four-*"*ſcore & five thouſand* of the *Aſſyrian* Camp, by an *An-*"*gel* in one Night. There alſo the *Babylonians* Mur-"dered the People of *Jeruſalem*, at the taking of the "City: As it was foretold in *Jer.* 7. 31, 32, 33.". From hence we may gather that *Tophet* was a meer *Shambles*, a Place of incredible & cruel Slaughter: A Place fill'd with the Bodies of Men, Women & Children, till there was no room left for the Burial of them; but the Carcaſſes were left either to Rot above Ground, or to be a Prey to the Wild Beaſts of the Foreſt. How fit an *Emblem*

* Mr. *Flavel*.

then,

then, is this of the Place of Hell Torments? It ſignifys to us, that the *Impenitently Wicked*, whoſe unhappy Portion it will be to be caſt into this *Tophet*, into this Valley of Slaughter, ſhall there be deſtroyed by the Omnipotent hand of revenging Juſtice. They ſhall be drag'd to the Place of Execution, and there GOD will execute his terrible Vengeance upon them. He will Puniſh them with eternal Death, and caſt them into heaps, one upon another, to be prey'd upon & tortured by *Devils*, thoſe *Serpents* & *Wild Beaſts* of the bottomleſs Pit.

AGAIN,

2. *HELL* is compar'd to a *Priſon*. Thus in Matth. 5. 25. where we are forewarn'd of the Deſtruction of Hell in theſe Terms, *Agree with thine Adverſary quickly, whilſt thou art in the way with him; leaſt at any time the Adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon, i. e.* into *Hell*. And again, The Spirits of the Damned, are expreſly call'd *Spirits in Priſon*, i. e. *Spirits in Hell*, 1 Pet. 3. 19. And this *Metaphor* gives us a lively Repreſentation of the miſerable State of the Damned in *Three* particulars:

1. A *Priſon* is a Place of *cloſe Confinement*; eſpecially to ſuch as are put into it for *Capital* Crimes. Such Priſoners are firſt Arreſted by Authority, and drag'd away by the Officers of Juſtice, to the Place aſſigned for them, where they are clapt up in Chains, and have the Doors and Gates of the Priſon bolted upon them, to prevent their eſcape. And thus it is with thoſe, that are ſent down into Hell. The *Juſtice* of GOD lays hold on them, and delivers them into the hands of Devils the *Executioners* of his Vengeance upon the Damned. And theſe drag them down to the Place of Torments. And there they ſecure them under the Chains of Guilt & Wrath, againſt all Poſſibility of Eſcape. And hence it is we read of *their being Reſerved in everlaſting Chains under Darkneſs*, Jude *Verſe* 6.

AGAIN,

2. A *Priſon* is a *Dark & Uncomfortable* Place. It is not built (as one obſerves) for *Pleaſure*, as Houſes are, but for *Puniſhment*. And therefore make the beſt of a Priſon,

there is but little Light & very poor Accommodations in it. In like manner, Hell is a most dark & uncomfortable Place indeed. It is called the *Place of Darkness*, in the forecited *Jude Ver.* 6. And *outer Darkness*, Matth. 8. 12. Yea, *Blackness of Darkness forever*, Jud. *ver.* 13. which suppose that *Hell* is a place of *total* & *perfect Darkness*; and that the least gleam of Light never enters into it. And hence it must needs be a most *Uncomfortable*, yea *Miserable* Place. For the *Horrors* of such Darkness are inexpressible. And then besides, There is nothing in Hell but what has a tendency to *encrease* these Horrors. For the Prisoners hereof are stript of all their comfortable Accommodations; of their Estates, their Friends, *and the like*; and are Confin'd to the Condition & Company of Devils & Damned Ghosts.

AND this leads me to say,

3. A *Prison* is a Place of *Sorrow* & *Distress*. And those who are closely Confined usually have their Hearts as full of Grief, as they can hold. And hence it is, we read of the *Sighing of the Prisoners*, Psal. 79. 11. And accordingly, the Prisoners of Hell, are Subjects of inconceivable Anguish & Distress. They are in a most forlorn, miserable, hopeless Condition. And therefore they are said to express their desperate Sorrow, by *weeping & wailing and gnashing of Teeth*, Matth. 13. 42, 50.

AND thus we see, That this Metaphor of a *Prison*, gives us a dark & dreadful Representation of the State of the Damned, as they are the Prisoners of revenging Justice.

BUT to proceed,

3. *HELL* is compar'd to a *Pit*; and this Pit is said to be a *bottomless Pit*; yea, and a *fiery Pit* too. Thus in Rev. 9. 1, 2. *And the fifth Angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless Pit: i. e.* The Key of *Hell. And he opened the bottomless Pit, and there arose a smoke out of the Pit, as the smoke of a great furnace*, &c. And so in divers other Places in this Book of *Revelations*. Now this Metaphor in all Probability, is taken from a Furnace built in the Form of a Pit; such as *Nebuchadnezzar's* fiery

fiery Furnace was; or rather from the terrible *Volcano's* or fiery Eruptions that are or have been in many parts of the Earth, of which no Man knows the Bottom or Dimenſions of them. And therefore may be ſaid to be *bottomleſs Pits*. And if ſo, This *Metaphor* gives us a moſt horrible *Idea* of Hell, the Place of everlaſting Puniſhment. For Men when they once fall into ſuch Pits are irrecoverably loſt: For the fleſh is Conſumed in a moment with ſcorching Flames; and their Breath ſtop'd with ſuffocating Smoke & Stench: And there is, in an ordinary way, no more poſſibility of their Recovery out of ſuch a Deſtructive Place, than if there were no bottom to it. In like manner, Thoſe whom GOD caſts into the fiery Pit, or Furnace of Hell, they are loſt & undone for ever and ever. The *Smoke* of that dreadful Pit will blind and pain their Eyes; the *ſulphureous ſtench* ſmother & choak them; and the *Fire* of it prey upon, and torment both Soul & Body to all Eternity. And it will be as utterly impoſſible for them ever to eſcape out of this Pit of Deſtruction & Miſery, as tho' they were always ſinking deeper into it, and were never, never to come to the Bottom of it.

BUT then,

4. *Laſtly*, HELL is ſaid to be a *Lake of Fire*, burning with *Brimſtone*. Rev. 19. 20. *Theſe i. e.* the Wicked ſpoken of in the preceeding Context, *were caſt alive into a lake of fire, burning with brimſtone*. And ſo to the ſame purpoſe, in *Chap.* 29. 10, 14. Now it is not wholly improbable, That in this Metaphor, there might be an Alluſion to the *Lake of Sodom*, which was occaſioned by an unparallel'd Storm of Fire & Brimſtone from Heaven, which conſumed ſinful *Sodom* and her neighbour *Cities*, and turned the whole adjacent Country into Aſhes, and made way for that Collection of Waters which now ſupplies the place of thoſe Cities & Territories, and is called the *Dead Sea*, or *Lake of Sodom*. The Story of this Deſtruction we have in *Gen.* 19. But be this as it will: A *Lake* is a Place of vaſt Reception: It is in Dimenſions next to that which we call a *Sea*: Nay, ſometimes one and the ſame Place, is called both a *Lake* & a *Sea*; as in the Inſtance but now given. And that which fills the

Lake

Lake of Hell, is vastly different from what fills our common Lakes: *Water* is the *Element* that supplies these; but *Fire* & *Brimstone* are the *compounding Elements* that fill up the Lake of Hell. Now this gives us a most amazing Representation of the everlasting Punishment of the Damned. For it aggravates the dreadful Misery that is pointed out by the *preceeding Metaphor* of a *bottomless Pit*, or *fiery Furnace*: For tho' it be Torment beyond all Imagination, to fall into, & suffer forever in a Furnace of Fire & Brimstone; yet it must needs be a greater Torment in it self, to be thrown into a *Lake* of such Fire and Brimstone: For a *Furnace* is but a small Thing in compare with a *Lake*; and we know the more combustible Matter there is together, the more fierce & tormenting are the Flames that proceed from them.

AND thus we may in some measure gather how *Exquisite & Unsufferable* the Torments of Hell are, by considering the *Metaphorical Expressions*, whereby the *Place of Torment* is represented to us.

HENCE,

(2.) I proceed now to consider some few of the *Metaphorical Expressions* whereby this *Punishment it self* is described to us.

AND here I shall observe,

1. THIS *Punishment* is represented by *being smitten with the most terrible Instruments of Death & Destruction*: By *Sword & Arrows*, and the like; and these managed by the Omnipotent Arm of revenging Justice. Hear how GOD threatens his Adversaries in Deut. 32. 40, 41, 42. *For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering Sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine Arrows drunk with blood, (and my Sword shall devour flesh,) and that with the blood of the slain*, &c. And again in Psal. 7. 11, 12, 13. —*God is angry with the wicked every Day. If he turn not, he will whet his Sword; he hath bent his Bow and made it ready. He hath also prepared for him the Instruments of Death; he ordaineth his Arrows against the Persecutors.* Now these tremendous Threatnings will have

have their full Accompliſhment upon the Damned in Hell. And how dreadful muſt their Condition be, when they are ſmitten with this Sword, and are pierced thro' the Heart, with theſe Arrows of revenging Juſtice? It is a tremendous Thing, (and Nature recoils at the thot's of it) to beſmitten & pierced to Death, with the Sword and Arrows of Man. But alas! What is this to a Sinners being ſmitten with the *Inſtruments of Death* in the hands of the Almighty! For the Weapons of revenging Juſtice are ſuited to the Infinite Strength & Dignity of the Great GOD himſelf. And being firſt prepared for Service; his Sword made ſharp, & his glittering Arrows pointed, He weilds them with an *Omnipotent Arm*; and ſmites the Damned with the fierceſt ſtrokes of them. And Oh! What inconceivable Anguiſh muſt all poor Wretches be in, when they fall under the weight & feel the keen Edge of GOD's devouring Sword? and find themſelves pierced thro' the Soul, with the Arrows of his terrible Vengeance? Alas! the *lighter Touches* of GOD's revenging Hand, have drank up the Spirits of Men, and made them to roar out under the Anguiſh of them in this World. How then will the *Poiſon of his Arrows*, drink up the vital Spirits, and torment condemned Sinners, when they are ſhot into the Center of their Hearts, and muſt remain for ever in the ſame torturing Poſture?

AGAIN,

2. THIS *Puniſhment* is repreſented by *the Worm that never dyes.* Thus in Iſa. 66. 24. *And they ſhall go forth, and look upon the Carcaſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched*; *and they ſhall be an abhorring to all fleſh.* And ſo to the ſame purpoſe in, *Mark* 9. 44, 46, 48. Now a *Worm* gnawing into the Heart or Vitals, from whence the *Metaphor* is taken, muſt afford the moſt acute Torment to the Man that ſhould be thus Afflicted. But what is the *gnawing* of ſuch a *Worm*; nay the *gnawing* of thouſands of *Tygars* & *Vultures*, not only upon *one* part, but upon *all* the tender Parts of the Body, to the Stings & Gripes & Laſhes of the *Conſciences* of the Damned, that are repreſented here, as *the Worm that never Dies*? Oh! Theſe will afford as exquiſite Torments

as

as Sinners can endure under. But of theſe *Stings of Conſcience*, I have ſpoken ſomething already, and ſhall have occaſion to ſpeak ſomething more to them in a *ſubſequent* Diſcourſe; and ſo ſhall paſs over them here, and proceed to the *next* particular.

HENCE,

3. THE *Puniſhment of Hell* is repreſented by *the Pain & Torment of Fire*; of *Fire burning with Brimſtone*, &c. Thus in *Matth.* 25. 41. The Wicked are Sentenced to *Depart into everlaſting Fire, prepared for the Devil and his Angels.* And this *Fire* is ſaid to be, *A Fire, burning with Brimſtone*, Rev. 19. 20. Now this gives us the moſt amazing Repreſentation of the exquiſite Torments of Hell, that any *Metaphor* can hold forth unto us. For there is nothing in this World, ſo tormenting to *Senſe* as *Fire* is. And the *Fire* here ſpoken of, is ſaid to *burn with Brimſtone*, which affords the quickeſt & fierceſt Flames of any Fuel. And now, Let us conſider this *Fire of Hell* either in a *Literal* Senſe, as ſome do, or in a *Metaphorical* Senſe, as others underſtand it; and it will preſent us with a moſt amazing View of the Torments of the bottomleſs Pit.

IF we take it in a *Literal* & *Proper* Senſe, we muſt ſuppoſe, That it far exceeds the moſt furious *ordinary* Fire, in the Extremity of it's Heat, and the fierceneſs of it's Burning: For (as an Excellent † Divine obſerves upon it,) "the *one* was Created for *Comfort*, the *other* "purpoſely to *Torment*: The one is made by the Hand "of *Man*, the other tempered by the Angry Arm of "Almighty GOD, with all terrible & torturing Ingre-"dients, to make it the more fierce & raging, and a "fit Inſtrument for ſo great & mighty a GOD to Torment "everlaſtingly all impenitent reprobate Rebels.—— The "one is blown by an *Airy* Breath; the other by the *An-"gry* Breath of the great GOD, which burns far hotter "than ten thouſand Rivers of *Brimſtone*, as in *Iſa.* 30. 33. What a dreadful Fire then muſt this be if underſtood in a *literal* Senſe? The Fire of *Nebuchadnezzar*'s ſeven-times heated Furnace, was but a *faint Emblem* of it

† Mr. *Bolton.*

And

And in proportion to theſe inconceivable Degrees of Heat, will be the Extremity of the tormenting Anguiſh occaſioned by it.

BUT now ſuppoſe the Fire of Hell to be interpreted in a *Metaphorical* Senſe; Then we may ſuppoſe the Torments of the Damned in Hell, to be ſomething elſe, and unutterably greater than the accuteſt Torments occaſioned by the fierceſt *material* Fires. For as the Joys of Heaven infinitely exceed all that is comprehended in the brighteſt Metaphors, that are ever made uſe of to illuſtrate that Felicity; ſo the Miſeries of the loweſt Hell inconceivably exceed all the frightful Alluſions, that are drawn from *ſenſible* Objects.

BUT then,

4. *Laſtly*, THE *Puniſhment of Hell* is (in one moſt comprehenſive Word) repreſented by *Death*. And is expreſly called, *The ſecond Death*. Rev. 20 14. *And Death and Hell were caſt into the Lake of Fire: This is the ſecond Death*. And again, Chap. 21. 8. *But the fearful*, *i. e.* Thoſe that are afraid to Serve GOD, for fear of Suffering from Men, on the Account of it, *and the unbeliving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the Lake which burneth with fire and brimſtone; which is the ſecond Death*. Now *Death* is the *Sum* of all the Evils that can be inflicted or endured in this World: And therefore this Puniſhment is, or ought to be inflicted only for the moſt Criminal Tranſgreſſions. And agreably, The *Second Death* here ſpoken of, is the Sum & Subſtance of all that direful Miſery, Torment, Diſtreſs & Anguiſh that the Wicked do, or can poſſibly endure in Hell. For this *ſecond Death* does not put an End to the Being of the Sinner in Hell, as the *Death of the Body* does to the Being of Man upon Earth; but it fills up & compleats his eternal Torments. It is the Complement of all his Miſeries, and the Eſſence of all he is to ſuffer thro' the infinite Ages of endleſs Eternity.

THUS I have conſidered ſeveral of the *Metaphorical* Expreſſions, whereby both the *Place* & the *Puniſhment* of the Damned are repreſented to us in the holy Scriptures.

And

And you plainly ſee, we may learn much from hence how inexpreſſibly Miſerable the State of the Damned in Hell is like to be.

AND Oh! That every *unregenerate Sinner*, who Reads theſe Lines, might be awakened from the Conſideration of theſe things, and of all that has been ſaid upon this awful Subject, to a ſerious Concern & Enquiry, How to eſcape the Damnation of Hell! And how to obtain Eternal Life & Salvation! How long, poor Sinner, art thou reſolved to doze on in thy Sins? What doſt thou think of the amazing Things, that have been ſpoken unto thee? Doſt thou Believe there is any Thing of Truth in them, or doſt thou not? I am verily perſwaded, Thou dareſt not openly deny them with thy Mouth. But alas! I muſt inform thee, That thou haſt never had any *realizing Belief* or *Apprehenſion* of them to this Day. For if thou hadſt, thou couldſt never reſt ſatisfied one moment in that dreadful State of infinite Hazard, thou art now in. For the very thot's of thy lying open to ſuch a tremendous Puniſhment, would make thy Heart to *Ake*, and every Joynt & Limb of thee to tremble. The Devils themſelves Fear & Tremble at the Proſpects of this Wrath. And ſo wouldſt Thou too, if thou hadſt but ſo much as the *Faith of Devils* in thee. Alas then! How long wilt thou go on in this hardened & impenitent Frame? Oh! That the Almighty Spirit of Grace would now lay hold on, & break, & ſoften, & melt down that rocky Heart of thine, and put thee upon the moſt ſpeedy, diligent Study and Enquiry, How to eſcape the amazing Vengeance that awaits the finally Impenitent. And Oh! That theſe poor Endeavours might by the Bleſſing of GOD, be ſerviceable for the accompliſhing ſo glorious a Work. Now, Sinner thou haſt a precious Seaſon afforded to thee, to eſcape all this dreadful Miſery, and to provide for an happy endleſs Eternity. But if thou art ſtill reſolved to perſiſt in thy Courſe of Wickedneſs. And Death ſhould lay hold on thee, in thy Sins (as thou knoweſt not but thy Soul may be required of thee this very Night) then, all this Wrath & Vengeance, and more than the Tongue of Angels can deſcribe will light & reſt upon thy guilty Head forever & ever.

THE

THE
Twenty-third Sermon.

IN the *former* Diſcourſes, I have given you a large Account of the *Nature* of that tremendous Puniſhment, that is like to be the everlaſting Portion of the Wicked. And, having gone thro' that part of my Subject,

Secondly, I proceed now to the *Second general Head* under the *Doctrine*; and this is to *Prove* that this everlaſting Puniſhment will certainly be the ſad Portion of all *Final* Impenitent Sinners.

AND here in the Proſecution of this Head,——

I. I ſhall ſay ſomething concerning the *Subjects* of that everlaſting Puniſhment we have been deſcribing.
AND then,
II. GIVE you ſeveral *Proofs* of this moſt awful and amazing Truth.

I. I ſhall briefly ſay ſomething concerning the *Subjects* of that everlaſting Puniſhment we have been deſcribing. And this I am oblig'd to do, leſt any *Penitent trembling Soul*, that may be in Darkneſs as to it's ſpiritual State, ſhould, upon hearing theſe things, *firſt* draw up this ſad Concluſion concerning it ſelf, Namely, "I am, for my own part, "certainly in an *Unregenerate Condition*". And *then* ſay, (as *Satan* would have it infer from hence) "Alas! There "is no hope for me. I not only lye open to that tre-"mendous Vengeance I have been told of; but I muſt "certainly Drink of the bitter Cup of the Wine of the "Wrath of GOD that is poured forth without mix-"ture. There is no Door of Hope ſtands open to me; "nor any way left for my Eſcape, *&c.*". Now as a Remedy againſt this Deſpair, I wou'd briefly obſerve; and I intreat thee to give heed to the Obſervation.

Namely,

Namely,

THAT if the Almighty Spirit of Grace does but make these awful Truths, or any other Means of the like Nature, effectual to awaken thee out of thy Sins, and make thee fly to *JESUS CHRIST*, and bring thee to embrace him as thy only Lord & Saviour, upon Gospel Terms, now while the Day of Grace lasts with thee, thou shalt certainly be Saved from this Wrath to come. For the vilest Sinner in the midst of us, may & ought to know, That if the merciful GOD once bring him to this, that then, neither the Multitude, nor the heinous Aggravations of his past Transgressions shall rise up in Judgment against him. For the Guilt of all his Sins we will then be wash'd away in the Blood of the great Redeemer, and he shall obtain eternal Redemption thro' him.

BUT then I must add, There is not so much as one Unconverted Sinner in the whole World; but if he lives and dyes *Impenitent* in the Unregenerate State he is in, He shall be Doomed to eternal Wrath in the great Day. This is what I asserted in the Doctrine; and what I am presently to Prove to you. Now such Sinners as these, are not only in a State of Unregeneracy; but they are resolutely bent to persist in their Sins, and will hold out obstinately in them to the End of their Days. They are such as Despise the Day & Means of Grace. They turn a deaf Ear to all the compassionate Calls of the Gospel: They resist & quench the striving of the Spirit of GOD: They trample the Precepts of GOD's holy Law & Gospel under Feet: They shake off the Yoke of CHRIST's Government; and with the utmost Contempt reject his supream Authority: They Despise all the gracious Promises, and laugh at all the severe Threatnings of his holy Word: And are resolved to run their Race in Sin let the event be what it will. In a word, They are such as the *Prophet* describes in Jer. 8. 5, 6. — *They are slidden back with a perpetual backsliding: they hold fast deceit, they refuse to return. No one of them repenteth him of his wickedness, saying, What have I done? Every one turneth to his Course, as the horse rusheth into the Battle. They stretch out their hands against God, and strengthen themselves*

ſelves againſt the Almighty: They run upon him, even on his neck, upon the thick boſſes of his Bucklers, Job 15.25,26. This is the perverſe Courſe they'l perſiſt in, till GOD has numbered & finiſhed their Days, and weigh'd them in the Ballances, where they'l be found to bewanting. And now as to all ſuch as theſe, an everlaſting Damnation in Hell will and muſt be the Portion of their Cup from the Lord.

AND therefore,

II. I proceed now to give you ſome few of the *infallible Proofs* of this amazing Truth.

AND here I ſhall mention theſe *Three* particulars only,

1. GOD has *expreſly Threatned* to inflict this ſevere Puniſhment upon all ſuch Sinners, as Live & Die in a State of Impenitency in Sin. Tremendous Threatnings of this kind, are interſperſed here & there, thro' the whole Book of GOD. He threatens in Deut. 32. 41, 42. *To render Vengeance to his Enemies, and a reward to them that hate him; to make his arrows drunk with blood, and that with the blood of the ſlain.* And ſo to the ſame purpoſe we read in Pſal. 7. 11, 12, 13. *God is angry with the wicked every Day. If we turn not, he will whet his ſword; he hath bent his bow, and made it ready. He hath alſo prepared for him the inſtruments of Death; he ordaineth his arrows againſt the perſecutors.* Theſe Threatnings (as I obſerved before) will have their Accompliſhment upon the Damned in Hell. Again, GOD threatens in Pſal 9.17. *To turn the wicked into Hell, and all the nations that forget God.* And in Pſal. 11.6. he threatens to *Rain upon the wicked ſnares, fire, & brimſtone, and an horrible tempeſt: this* (ſays he) *ſhall be the portion of their cup.* Again, The Lord threatens in Iſa. 66. 15. to *come with fire, and with his chariots, like a whirlwind, to render his Anger in fury, and his rebuke with flames of fire.* And then it is ſaid concerning the miſerable Objects of this Vengeance, in Ver. 24. *Their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.* And thus in many other places in the *Old Teſtament.* But beſides theſe, there are a multitude of the moſt awful and

expreſs Threatnings to this purpoſe in the *New-Teſtament*: I ſhall juſt mention ſome few of them. Our bleſſed Saviour, who is the infinite GOD, as well as Man, threatned an irreclaimable Generation of Sinners in ſuch ſevere Terms as thoſe, Matth. 23. 23. *Ye Serpents, ye generation of vipers, How can ye eſcape the Damnation of Hell?* Plainly intimating there was no poſſibility for their eſcape; not for the eſcape of any obſtinate Sinners like them. Again, He Dooms the *unprofitable Servant*, that had waſted away all his Time & Talents, in Sin & Vanity, and was come to the End of his Days, before he had begun to do the great Work his Lord had given him to do: I ſay, He Dooms him, and in him all others under the like Circumſtances, to *be caſt into outer darkneſs, there* (ſays he) *ſhall be weeping & gnaſhing of teeth*, Matth. 25. 30. Again, He foretells in this ſame Chapter *Ver.* 41. what the dreadful Sentence will be, that he'l paſs upon the impenitently Wicked, at the great Day: The Sentence is this, *Depart from me ye curſed, into everlaſting fire, prepared for the Devil & his Angels.* And this is confirmed in the words of my Text, *And theſe ſhall go away into everlaſting Puniſhment.* And ſo in many other Places in the Evangeliſts: And beſides theſe, GOD threatens in Rom. 2. 8, 9, *To render to theſe* incorrigible Sinners, *Indignation and wrath, tribulation & anguiſh.* And in 2 Theſ. 1. 9. *To Puniſh them with everlaſting Deſtruction from the preſence of the Lord, and from the Glory of his Power.* And the ſame Threatnings for Subſtance, are repeated in the *Epiſtles* of the Apoſtle *Peter*; in the *Epiſtle* of *Jude*, and frequently in the *Book of the Revelations.* But theſe are enough to ſhow, That GOD has in the moſt awful & expreſs manner threatned to inflict the Damnation of Hell upon all ſuch Sinners, as ſhall be found out of CHRIST, at the great & dreadful Day of Judgment. And now ſince GOD has ſo ſeverely threatned to inflict this tremendous Puniſhment upon all incorrigible Sinners, he will moſt certainly be as good as his word. For he is an Almighty GOD, and ſo able to render Vengeance to his implacable Enemies; and he is a GOD of infinite Truth, and ſo obliged in Faithfulneſs to himſelf, to fulfil the awful word he has ſpoken concerning his Adverſarys.

Hence

Hence we read in 1 Sam. 15. 29. (which words were ſpoken to confirm the Truth of a Divine Threatning,) *The ſtrength of Iſrael will not lie, nor repent: for he is not a man that he ſhould repent.* And then beſides, As his fierce Anger will for ever burn againſt theſe Sinners this Anger will excite his infinite Power to execute the moſt terrible Revenges upon them.

BUT then,

2. THE infinite ſtrict *Juſtice of GOD* requires this dreadful Severity towards the finally Impenitent. The Sinners we are ſpeaking of are ſuch as Perſevere to the End, in abuſing the Lenity & Kindneſs of GOD towards them. They Deſpiſe his Authority; they trample his ſacred Precepts under feet; they ſcornfully reject all the Offers of Grace he ever makes to them. They refuſe to hearken to any Terms of Peace that he propoſes, and obſtinately perſiſt in their Rebellions againſt him, and all this in open Defiance of what he has threatned to inflict upon the incorrigible Sinner. And now, does not infinite *Juſtice* loudly call for Vengeance againſt ſuch Wretches, whom the *tender Mercies* of GOD prove ineffectual to reclaim? And ſhould not we think the great GOD wanting to his own Honour, if he ſhould Pardon & Save ſuch Rebels as theſe, in their Tranſgreſſions? Indeed, we cannot conceive how the Infinite GOD, conſiſtent with the Honour of any of his Perfections, can ſave ſuch Sinners from everlaſting Ruin & Deſtruction. They ſtand Condemned to Eternal Death, by his righteous Law, which they have violated in all the Precepts of it. And they obſtinately reject the only Means propoſed in the Goſpel, for the Ranſom of ſuch condemned Wretches. It is therefore utterly inconſiſtent with the beſt Notion we can form of Divine Juſtice, that ſuch Sinners ſhould eſcape the Vengeance of Eternal Fire.

AND then beſides,

3. SUCH Sinners as Live & Die in a *State of Impenitency*, are altogether *Unfit* for the *Happineſs of Heaven*, and ſo muſt be *Ripe* for the *Damnation of Hell.* Heaven is a Place of infinite *Purity*, as well as of perfect Felicity. Hence it is called *the high & holy Place*, Iſa. 57. 15. And we are aſſured in Rev. 21. 21. *That there ſhall in no wiſe*

enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. And therefore, All those whom GOD shall make the Heirs of Eternal Glory, He *Calls* effectually by his Grace in this World. He Renews, & Justifies, & Sanctifies them by his Holy Spirit. He begins & carries on a Work of Sanctification in them; and by this means, He makes them meet to be Partakers of Eternal Glory. Rom. 8. 30. *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also also glorified.* And Col. 1. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in light.* And indeed, this Preparation is absolutely necessary to a Sinners being fit to Enjoy the Happiness of Heaven. For cou'd we suppose an Unregenerate Sinner admitted into Heaven, he cou'd have no Relish at all for the pure Services & Enjoyments of the Eternal Kingdom. Every Thing would be as contrary to his corrupt Nature and Inclinations as possible. And therefore Heaven, tho' a Place of inconceivable Glory & Enlargement in it self, would be a Place of the greatest Confinement to such a Sinner; and but little, if any thing, short of an Hell to him. And for these Reasons, It is not possible, That an Unregenerate Sinner, as such, should ever enter into the Kingdom above. And then besides, Such Sinners as Live and Die in a State of Nature, go out of the World in a much more Polluted State than they entred into it. They were indeed Born into the World in a State of Defilement. They were *shapen in iniquity, and in sin did their mother's conceive them,* Psal 51. 5. And therefore, they are said to be *by Nature, Children of wrath,* Eph. 2. 1. because they are by Nature Children of Pollution. But this Natural Pollution is dreadfully aggravated by a long Course of actual Sins. For, says the Psalmist, *The Wicked are estranged from the womb, they go astray, as soon as they are born speaking Lies,* Psal. 58. 31. *i. e.* They walk in the ways of their own Hearts, and in the sight of their own Eyes, without Controul; and lead a Life of daring Rebellion against GOD. And by this means they fill up the measure of their Iniquities, and Contract an amazing

amazing Load of Guilt, which renders them ſeven-fold more the Children of Hell & Wrath than they were by Nature. Hence theſe Sinners are ſaid, *After their hardneſs, & impenitent hearts to treaſure up to themſelves wrath againſt the day of wrath, and revelation of the righteous Judgment of God*; as in *Rom.* 2. 5. And ſince they go out of the World in a State of Impenitency, all their Pollution cleaves to them after Death, and their aggravated Guilt purſues them to the Tribunal of Divine Juſtice: And there they are and muſt be Condemned to everlaſting Puniſhment, as *Veſſels of Wrath fitted to deſtruction*, Rom. 9. 22.

AND thus you have the Truth of the Obſervation fully confirmed to you. For GOD muſt Unſay all that he has ſaid concerning Impenitent Sinners: He muſt be Unjuſt to Himſelf, and Defile Heaven, his high & holy Habitation, if he ſhould Save any one Sinner from the Damnation of Hell, who Lives & Dies in a Chriſtleſs & Graceleſs State. We muſt therefore neceſſarily conclude from hence, *That every ſuch Sinner muſt certainly endure an everlaſting Puniſhment in Hell.*

AND thus I have finiſhed the *Doctrinal* part of this awful Subject, and ſhall proceed to make ſome *Application* of it.

AND here,

USE, I. THIS Doctrine may ſerve for the *Conviction* and *Awakening* of all *Impenitent Sinners*. For there is not that carnal Sinner in the whole World, but lies open to all that dreadful Wrath & Miſery which have been deſcribed unto you; yea, and to infinitely more than Tongue can tell, or the Heart of Man conceive of. And therefore if any one of you, that are now in your Sins, ſhould Die in the State you are in, Down you muſt be turned into Hell, and there you muſt be made for ever to ſuffer all the tremendous Plagues & Puniſhments which GOD has prepared for the Workers of Iniquity. How then, hardned Wretch, canſt thou reſt ſecure in this State of Infinite Hazard? There is but one ſhort ſtep between thee, and the moſt exquiſite Miſeries of the Damned: For thou doſt hang over the Pit of everlaſting Ruin,

only by the Thread of thy Life. And if this ſhould ſnap in ſunder, whilſt thou art in a State of Nature, thou wouldſt ſink down at once into the horrible Lake that burns with Fire & Brimſtone, which is the ſecond Death. And I pray, *What is thy Life?* It is a Vapour, a Bubble, a Puff of Air, & nothing better. And GOD can in a moment put an End to it. He can eaſily ſay to thee, as he did to the rich Fool in the Goſpel, and as he has ſaid to innumerable others in the midſt of their Security, Luke 12. 20. ——*Thou fool, This night thy ſoul ſhall be required of thee.* And then what will become of thy Soul? yea, what will become both of Soul & Body forever?

BUT now, That I may apply my ſelf ſuitably to the Condition of ſuch Sinners as you are, I ſhall conſider the Damnation of Hell as it *will* be ſuffered by all *Goſpel Impenitents, i. e.* By all ſuch Sinners, as are like to Periſh from under the Light of the Goſpel.

AND here in a word,

ALL ſuch Sinners muſt & ſhall ſuffer an *Aggravated Damnation in Hell.* And therefore, O Sinner, If it ſhould ever be thy unhappy Lot to fall from the happy Privileges & Advantages thou doſt now enjoy, it is not a Common Damnation that muſt ſuffice for thee; or ſuch a Damnation as will be ſuffered by the miſerable *Heathen*, who never heard of CHRIST, nor of the way to Salvation, as thou haſt done. Indeed, their Condition in Hell will be a very doleful Condition. But their Damnation will be comparatively *light* & *tolerable* to what thy Damnation will be, and the Damnation of ſuch Sinners as thou art. For if thou ſhouldeſt perſiſt in thy Sins till thy Day of Grace comes to an End, and GOD ſhould once ſwear in his wrathful Diſpleaſure, that thou ſhalt never enter into his Reſt, then not only a *ſwift*, but a *double Damnation would overtake thee, i. e.* Thy Damnation will be attended with moſt amazing Aggravations, beyond what the Damnation of others will be attended withal. And by this means, Thy Condition in Hell will be inconceivably more miſerable, than the doleful State of any others *. This Point I ſhall endeavour to ſet in the

* See *Luke* 10. 14.

moſt

moſt clear & convincing Light before you; that by this means I may prove *Inſtrumental*, if it may be, to awaken you out of your Sins, and put you upon making this earneſt & diligent Enquiry, *What ſhall I do to be Saved*? And to this purpoſe I ſhall offer ſeveral Things to your Conſideration.

1. CONSIDER, You *are guilty of many Sins*, which Others have not been guilty of; and *all your Sins* are attended with *peculiar Aggravating Circumſtances*. There are ſome Sins you ſtand Chargable with the Guilt of; and theſe too of the higheſt kind of Tranſgreſſion, which the *Heathen* as ſuch, neither have, nor can be guilty of. You have been *Guilty of a formal Contempt of the LORD JESUS CHRIST. You have been treading under foot his precious Blood as an unholy Thing. You have neglected to Believe in him. You have deſpiſed the Grace of GOD in and thro' him. You have refuſed to comply with the Laws & Ordinances of the Goſpel; and to ſubmit to the Terms of Salvation therein propounded unto Sinners.* Theſe Sins, whatever Diſpoſition the *Heathen* may have to the Commiſſion of them; yet they can't in a *formal*, expreſs manner be guilty of them, for want of *Goſpel Revelation*, which you have been favoured with. And therefore the Guilt of theſe Sins won't be Charged upon the *Heathen* in the great Day. But then, they'l certainly be Charged upon every Goſpel Sinner that ſhall Die in a State of Impenitency. To this purpoſe are thoſe words of our Bleſſed Saviour, Joh. 15. 22. *If I had not come and ſpoken unto them, they had not had Sin. i. e.* They had not been guilty of the Sin of rejecting the Redeemer, and the Meſſages of GOD by him. *But now* (ſays he) *they have no cloak for their Sin, i. e.* They are both guilty of the Sin, and can make no ſufficient Excuſe for themſelves. Now theſe Sins are of the greateſt Magnitude in themſelves, and deſerve the moſt ſevere Condemnation. And then beſides, All the Sins that ever you have been guilty of, have been attended with more *heinous* Aggravations than the ſame Sins in others have been attended withal. For they have been committed againſt greater Light & Knowledge. And ſo there has been a greater manifeſtation of Love to Sin in them;

more of Wilfulneſs & Obſtinacy in them; more of Baſeneſs & Ingratitude; and finally, more of daring Preſumption, and an open Contempt of GOD in them. And therefore ſuch high-handed Tranſgreſſors as you, deſerve the moſt aggravated Torments in Hell: And agreably we read in Joh. 3. 19. *This is the Condemnation, that light is come into the world, and men loved darkneſs rather than light.*

AND hence,

2. CONSIDER, GOD has expreſly *Threatned* to inflict the *heavieſt Damnation* upon all *Goſpel Impenitents.* Such Sinners as Live under the Light of the Goſpel are the *Servants which know the Will of their Lord & Maſter concerning them.* And therefore, Such of them as wilfully neglect their Duty, are threatned with the ſevereſt Puniſhment, Luke 12. 47, 48. *And that ſervant which knew his Lord's will, and prepared not himſelf, nor did according to his Will ſhall be beaten with many ſtripes. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes.* And again our Saviour threatned ſome particular Places, where he had Preached the Goſpel and been rejected, (and in them he threatens all Goſpel-deſpiſing Sinners) with a ſorer Condemnation at laſt, than the Sinners of *Sodom* & *Gomorrah* will be doomd unto. Matth. 11. 20, —24. *Then began he to upbraid the Cities wherein moſt of his mighty works were done, becauſe they repented not. Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works, which were done in you, had been done in Tyre & Sidon, they would have repented long ago in ſackcloth & aſhes. But I ſay unto you, it ſhall be more tolerable for Tyre & Sidon, at the Day of Judgment than for you. And thou Capernaum which art exalted unto heaven, ſhall be bro't down unto hell: For if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the Day of Judgment, than for you.* Thus impenitent Sinners under the Light of the Goſpel, are threatned with the heavieſt Condemnation. And ſince He, *who is the Strength of Iſrael, and cannot Lye,* has threatned them with ſuch a Damnation, He'l infallibly be as good as his word, & inflict the moſt terrible Vengeance upon them.

AND

AND then,

3. CONSIDER, SUCH Sinners as *Periſh from under the Light of the Goſpel*, will have more *bitter Reflections* in Hell to Torment them, than *other Sinners* can be ſuppoſed to have. I obſerved under the *Doctrine*, That the perpetual *ſtinging Reflections of Conſcience* will be a very conſiderable part of the Torments of the Damned. And there is no queſtion to be made, but theſe Torments will be *more or leſs Extream*, according as theſe *Reflections of Conſcience* are like to be *more or leſs Severe*. Now there are no Sinners in Hell will have ſuch tormenting Reflections to make, as *Goſpel Impenitents* will have.

AND ſince this is a moſt affecting & awakening Meditation, I ſhall enlarge here for a few Minutes: And according to my former Promiſe, I ſhall particularly conſider ſome of the dreadful Reflections the *Conſciences* of *Goſpel Sinners* will probably make in Hell; whereby their Damnation is like to be exceedingly Aggravated.

AND here,

1. *IT will greatly encreaſe the Miſery of Goſpel Impenitents, to conſider what* Light *&* Knowledge *they once rebelled againſt.* The poor Wretches in Torments, will doubtleſs have Reaſon to Reflect, and ſo cannot but Reflect upon themſelves, as thoſe that have periſhed from under the Noon-day-Sun. They'l entertain a doleful Remembrance, how clear the Light of the Goſpel ſhone round about them; what wonderful Revelations were formerly made to them concerning GOD, and their Duty to him: Concerning JESUS CHRIST, and the way to Salvation by him: They'l conſider what bright Diſcoveries they once had of Heaven, and the Glories of that Kingdom: And alſo what a fearful Repreſentation was made to them of that amazing Pit of Deſtruction they muſt wallow in to Eternity. In a word, They'l remember that all things neceſſary to Eternal Life & Godlineſs were plainly revealed to them, and engraven as with a Sun-beam before their Eyes. And that if they had but lived up, and acted according to their Light, they might have been the Children of Light, and among the Saints in Light & Glory; but now they are ſealed up under blackneſs of Darkneſs forever. Oh! How will ſuch terrible

rible Reflections as these, make them to Curse themselves for their Folly, in once shutting their Eyes against the Noon-Day Light, and Curse the Day that ever they were born under the Light of the Gospel, which has accidentally, thro' their own Wickedness, been the means of a severer Damnation. And now they will find that of the Apostle emphatically true, 2 Pet. 2. 21. *For it had been better for them not to have known the way of righteousness, than after they have thus known it, to turn from the holy Commandment delivered unto them.*

AGAIN,

2. *IT will greatly Aggravate their Torments in Hell, to consider how* wilfully & obstinately *they formerly went on in their Sins.* The miserable Sinner that now scorns Reproof, will, when he feels the Vengeance of GOD for Sin, entertain such a sad Reflection as this; Ah, Hopeless Wretch that I am! I was once faithfully informed of the Evil of Sin, and of the fatal Tendency of it. I was shown how displeasing it was unto GOD, and what a Revenger of Iniquity he would at length prove himself to be. It was plainly intimated to me, that his Wrath was infinitely more bitter than Death; and that it *was a fearful thing to fall into the hands of the living GOD.* It was further revealed in mine Ear, That this Divine Wrath was daily kindling against me, for my Sins; and that whilst I was multiplying my Transgressions, an Angry GOD was preparing the Instruments of Death for me; and would certainly cut me in sunder, as soon as I had filled up the measure of mine Iniquities, and throw me headlong into everlasting Burnings. These are the faithful Warnings I once had; and if I had given heed to them, I had forever escaped this amazing Damnation. But Oh, the matchless Folly I was guilty of! I despised all these Reproofs & Warnings, and turned a deaf Ear unto them. And now at length mine Iniquities have found me out; and I feel the dire Wrath I was forewarned of; and must do so forever. And behold, the one half of the Horrors I now endure was never described unto me. Oh, the Cursed Wilfulness & Obstinacy of this impenitent Heart of mine! This Reflection will doubtless

Aggravate

Aggravate the Miſery of Goſpel Sinners in Hell; and make their unhappy Lot there, much more intolerable than that of the moſt miſerable *Heathen*. For as they never had theſe *Warnings* which are the Matter of this Reflection; ſo they'l eſcape the *piercing Agonies* occaſioned by them.

3. *IT will be a great Aggravation of the Torment of theſe Sinners to conſider what wonderful* Love, *&* Grace *&* Kindneſs *of* GOD, *they once ſlighted & abuſed.* How will it gall the Sinner to the heart, to conſider thus with himſelf; That GOD who has now mounted the Throne of ſtrict Juſtice, and aſſumed the part of an incenſed and inexorable Judge, once ſat enthroned upon the *Mercy-ſeat*, and acted the part of a beſt Friend. His Soul was grieved for the miſerable Circumſtances my Sins had bro't me into; and He declared his great Unwillingneſs I ſhou'd periſh for ever in theſe Flames of Vengeance. His Language unto me was that, in Ezek. 53. 11. *As I live, ſaith the Lord, I have no pleaſure in the Death of the Wicked*, &c. And to ſhew that he was in earneſt herein, he gave his Son from Heaven to dye for periſhing Sinners, and expreſly invited me to Salvation by him. He gave me alſo his Word from Heaven, as the Rule of my Life; and the Ordinances of the Goſpel for my Edification in the way to Happineſs. He *moreover* ſent his Ambaſſadors unto me; and theſe came one after another with the Meſſages of Reconciliation, & intreated me, in CHRIST's Name to be Reconciled unto GOD. And *finally*, He ſent his HOLY SPIRIT from on high, to ſtrive with me, and aſſiſt me in the grand Affair of Salvation. In theſe, and in many other reſpects was the Love & Compaſſion of GOD ſingularly expreſs'd towards me. And had I but wiſely accepted that Grace & Kindneſs of GOD, I had now been Happy in his infinite Favour. But alas! That Day of Grace is paſt; and the Seaſon for it irrecoverably gone. I once ſlighted infinite Love; and behold, now the Love of a Friend is turned into the deadly Hatred of an Enemy. I once deſpiſed the Word & Ordinances of the Goſpel: And now, Ten thouſand Worlds for the Enjoyment of them; but I am everlaſtingly deprived of them.

them. I once turned a deaf Ear to the Voice of GOD unto me by his Ambassadors, & resisted & quenched the strivings of his Holy Spirit with me: And now behold, I can hear no more Call to Repentance: Nay more than this, *I earnestly call, but he gives me no Answer*: Yea farther (and that which is worst of all) *He now laughs at my Calamity, and mocks when my fear comes, when my fear cometh as Desolation, and my Destruction as a whirlwind, now when Distress & Anguish has seized upon me.* Oh, that *I were but as in the Months past, when the Almighty shined upon my Tabernacle.* Oh, That I cou'd but enjoy one smile of his Countenance more; Hear another Call of Grace, and be favoured with another such Season as I have Lost! If it might be thus with me, How readily should I hearken to the Calls of Grace? But why do I spend my Wishes in vain? Time is Ended, and I am not Saved. A miserable Eternity is begun: And how shall I bear up forever under the Agonies of Eternal Torments? Oh! Where is the *Wretch* in Hell would Exchange Conditions with me? Yea, Where is the *Devil* that would do it? For they never sinned against Redeeming Grace & Love as I have done. This, this most amazing Reflection will put an *Emphasis* upon the Torments of such Sinners, as shall perish from under the Light of the Gospel; and this will be a dreadful Ingredient in their bitter Cup, which those that never Sinned at this rate, against Gospel Grace, will know nothing of.

4. *IT will highly increase the Misery of Gospel Sinners in Hell, to consider how their former* large Hopes *and* Expectations *of Happiness have been* dash'd to pieces *upon the Rock of Eternal Despair.* What tormenting Distress must it create in the Soul of such a Sinner, thus to consider with himself? I was once lift up to Heaven in Privileges, and stood a Candidate for Eternal Glory, and hoped to have come to the Eternal Possession of it; but now, I find my self thrust down into the lowest Hell. I once had a Day of Grace, and heard many Calls to *Repentance*, and hoped I should have embraced them before it was too late: but while I delayed they quickly came to an End, and I have now lost them forever. I once walked

walked a-breaſt with many, that are now in Glory; I went to the Houſe of GOD with them, & (perhaps) Eat and Drank with them, at the Table of the Lord, and comforted my ſelf with the vain Proſpect, that I ſhould attain to Happineſs, as well as they. But alas! How great is the Diſappointment? Behold, *Now they are comforted, and I am tormented.* They were Careful in the Diſcharge of their Duty, and got ſafe to Glory; I was negligent in mine, and am now lodged in Miſery. I neglected *Faith* and *Repentance*, omitted *Prayer* to GOD, or was Cold and Formal in it: Depended on my own Righteouſneſs; and reſted in a bare *form of Godlineſs*, &c. which they by no Means dared to do. And becauſe of this, They found Acceptance with GOD, and I am rejected of him: They are advanc'd to Heaven, I am thruſt down to Hell: They have attained to perfect Bleſſedneſs, and I am thruſt down to Hell: They are rejoycing in the Preſence of GOD, I am howling in Company with Devils & damned Ghoſts, and muſt Aſſociate with theſe foul Legions forever & ever. Oh! How inexpreſſible is my Miſery in this? A little more Pains, Care, Diligence, Watchfulneſs, &c. would once have bro't me to an Happineſs as large as I cou'd wiſh: But now Tears of Blood, & the ſtrongeſt Cries, won't purchaſe me one moments Eaſe. Oh! Where is the Hope I once had, to alleviate my Sorrows? and the blooming Expectations I once delighted my ſelf withal. Alas! They are all daſh'd to pieces and vaniſhed to nothing. My Hope & Expectation were the Hope & Expectation of the Wicked; and now they are entirely cut off, and fail me forevermore. This Reflection will (doubtleſs) put an Edge upon the Miſery, and render the Lot of Goſpel Sinners much more intolerable, than otherwiſe it would have been.

AND thus you ſee, how the heart cutting Reflections of Goſpel Impenitents will greatly Aggravate the Torments of Hell unto them. And now, poor Sinner, what doſt thou think of ſuch a Damnation as this is? Does not thy Heart begin to tremble in thee, at the tho'ts of it? Verily, Eternal Damnation in the leaſt Degrees of it will rack & rend, & inexpreſſibly Torment the Sinner

for ever & ever. And the Thot's of it, is eno' to fill one with shivering Horror. What then must such an aggravated Damnation, as this needs do? And yet, Poor impenitent Wretch, This is like to be thy everlasting Portion, if thou shouldst fall into Hell from these highths of Gospel Grace, GOD has exalted thee unto. Oh, That these Considerations may have their due weight, and make their proper Impressions upon thee! And Oh! That the Eternal Spirit of GOD would effectually set them home upon thy poor Soul for this End!

BUT this may suffice for the *First Use*. There are several other profitable *Uses* of it, which I *must necessarily defer* to another Opportunity.

THE

Twenty-fourth Sermon.

I HAVE gone thro' the *Doctrinal* part of the Subject; and made an Entrance upon the *Application* in *One Use*, which I have spoken to.

HENCE,

USE, II. THIS *Doctrine* discovers the *dreadful and accursed Nature of Sin*. There is a great deal of the evil and abominable Nature of Sin to be seen in the many sad Effects of it, in this World. It has turned a beautiful and lovely Paradice into a Place of Disorder & Confusion. For as this World came out of the Hands of GOD, it was a glorious piece of Divine Workmanship. It made a most wonderful Display of the infinite Wisdom & Goodness of the Contriver & Former of it; and was admirably fitted for the Happiness of Man for whom it was designed to be an Habitation. And therefore when GOD, upon finishing the whole, *reviewed* it, in all the Parts of it, he pronounced it, *Very Good*, Gen. 1, 31. But, behold,

upon

upon the *Entrance of Sin into the World*, the Glory of it preſently vaniſhed away. For the Earth we tread on, has been Curſed for the ſake of Sin, and now it naturally brings forth nothing but Briars & Thorns, inſtead of the lovely & pleaſant Fruits of Paradice. And it is with a great deal of Sweat & Toyl, that 'tis made any ways fit to miniſter to the Neceſſities of Mankind. Nay, It is not ſo ſerviceable to the very Brutal Creation, as it would have been, had Sin never entred into the World. And therefore it is we read, that the *Creature was made ſubject to vanity by reaſon of Sin*; *and that the whole Creation groaneth & travaileth in pain under the burden of the Curſe for Sin*; Rom. 8. 22. But all this is little to the many Evils & Miſeries which Sin has bro't upon Man, the Author of it. It has wholly ſtrip'd him of his primitive Glory & Happineſs. It has bro't Ruin & Deſtruction both upon his Body & Soul. It has bro't Deformity, Pains, Sickneſs & Mortality upon the Body; but the Miſchief it has done the Soul is much greater. It has rob'd it of the moſt beautiful Image of GOD, and drawn the ugly Image of *Satan* upon it. It has Changed it's primitive Light into Darkneſs; it's original Knowledge into Ignorance; it's Wiſdom into Fooliſhneſs; it's Purity into Defilement; and it's Happineſs in the Favour of GOD, into the Miſery of being under the awful Frowns of a *Sin-revenging* GOD. And then beſides, All the Publick *Diſorders*, *Confuſions*, *Tumults*, *Wars*, *Blood-ſheddings*, & the like, that are in the Earth, are the accurſed Fruit & Effect of *Sin*, as you may ſee in *Jam.* 4. 1. All theſe with a multitude more of the like Nature, are the viſible, tragical Effects of Sin in this World; and may ſerve to fill us with an *everlaſting Abhorrence* of it. But what are all theſe Evils to that *everlaſting Puniſhment*, that is like to be inflicted upon the Damned in Hell for their Sins? Alas! All the Miſerys and Afflictions that are to be ſeen, felt, or heard of in the World, are no ways to compare with thoſe unmixed, extream & eternal Torments that muſt be endured by the Devils & Damned in Hell. The leaſt Degrees of the Torments of the bottomleſs Pit unſpeakably exceed the higheſt Degrees of painful Evils, that are ever ſuffered

in

in this World, whether in the Souls or Bodies of Men. And now all the Miseries of the Damned, in their inconceivable Variety & Extremity, are but the just Demerit of Sin. For it is Sin that has enflamed the Wrath of GOD against the guilty Wretch: It is this, that has dug the horrible Pit of Hell, & filled it with *flaming Sulphur*, in the midst of which the Damned must endure Extremity of Torments for ever & ever *. And therefore *Sin* is unspeakably worse, and much more to be dreaded than all the Horrors of the lowest Hell. And a Sinner that is going on in his Iniquities, indulging himself in Beastly Lusts & Pleasures, is really a much more loathsome Object, than any Creature, simply considered, enduring all the Torments of Hell Fire. And Oh, That this consideration might imbitter Sin to every one of you; and make you more afraid to Sin against GOD, than to suffer the greatest Miseries, that can be inflicted on you!

USE, III. THIS *Doctrine* may serve to convince us, That GOD, tho' he *bear long* with *impenitent Sinners*, yet will not *always bear* with them. We many times see very bold & daring Transgressors continued a great while, the monuments of GOD's Patience & Forbearance upon Earth. And because GOD does not immediately Execute his Vengeance upon them, they take Encouragement to go on still more boldly & resolutely in their Sins. This the *Wise-Man* observed a long Time ago, (and the Observation may as justly be made now as ever,) Eccl. 8. 11. *Because Sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil.* They abuse the Patience and Lenity of GOD towards them; and the more this is extended, the more vile & presumptuous do they grow. But Ah, poor Sinner, who art thus guilty! Thou wouldst do well to consider, That GOD has an Hell of Eternal Torments, wherein to Punish such Transgressors as thou art. He has prepared the Instruments of Death for them, and levelled the Arrows of his fiery Indignation against them. And therefore, tho' he may bear long

* See *Rom.* 6. 23. *James* 1. 15

with

with theſe Sinners, yet his infinite Juſtice won't ſuffer him always to forbear with them. The Rights of Divine Juſtice muſt be Regarded, and the Demands of Juſtice upon them muſt & will be ſatisfied firſt or laſt; and GOD will wait no longer upon them, than till they have filled up the dreadful meaſure of their Iniquities. As ſoon as ever they have done this, they are ripe for the Damnation of Hell; and then, tho' they may be Singing Songs of *Peace & Safety* to themſelves, *ſudden Deſtruction ſhall come upon them, as travel upon a woman with Child; and they ſhall not eſcape*: See 1 Theſ. 5. 3. They ſhall fall from their conceited Security, into endleſs & remedileſs Miſeries. And then the longer GOD has born with them here, the more ſevere & amazing will be the everlaſting Puniſhment He'l inflict upon them. They Aggravate their Guilt every Day they Live in this World; and their Torments will be proportionably Aggravated in the World to come. This is plain from the Holy Scriptures of Truth. See what GOD ſays to the Deſpiſers & Abuſers of his *Long-ſuffering*, Rom. 2. 4, 5. *Or deſpiſeſt thou the riches of his goodneſs, & forbearance & long-ſuffering: not knowing that the goodneſs of God leadeth thee to Repentance? But after thy hardneſs & impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous Judgments of GOD.* And again, we are aſſured that GOD will proportion the Torments & Sorrows of Hell to the multiplyed Tranſgreſſions of theſe Sinners: See *Rev.* 18. 6, 7. where it is plainly intimated concerning *Myſtical Babylon*, and ſo concerning all other Sinners, that ſhall abuſe the Grace & Patience of GOD, as ſhe has done, *That GOD will reward,— and double unto her double, according to her works ——. And how much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment & ſorrow, ſhall be given unto her.*

AND Oh, That the Conſideration of this might make every one of you, that have hitherto been impenitent in Sin, to fear & tremble at the thot's of continuing any longer impenitent in them, leſt you ſhould quickly be ripe for the Vengeance of GOD, and this Aggravated Damnation overtake you.

USE, IV. IS the Damnation of Hell so dreadful and amazing as we have heard, How *Bold* & *Presumptuous* then are those Sinners, who are often *wishing Damnation to themselves & others*. There is scarce any Thing more common among the more loose & profane part of Mankind, than to hear them, upon every turn, upon the least Affront that is offered to them, and oft-times out of vain Merriment, to use such horrible Expressions as these, which my Soul trembles at the very mentioning of; —— *GOD Damn you*, or, *I'le be Damn'd*, and the like. This Language of Hell is grown so common now a-Days, that a Man shall scarce walk the Streets, but he'l hear more or less of it. And that which renders it more lamentable is, This *Poison of the Tongue* is belched out not only by a few prophane *Foreigners*, but also by a multitude of our *own People*, and even by many of the *Children* as they are Playing in the Streets. And now, to speak a solemn word to all such, whether Old or Young, that have been Guilty of this horrid Profaneſs. What do you mean by such *direful Execrations* as these? Do you really wish, That GOD would *Damn* those to his Eternal Wrath, against whom you lavish out the dreadful Sentence? Do you wish that GOD wou'd thrust them down into Hell, and inflict all the *Plagues* & *Torments* of the bottomless Pit upon them? Have you Hearts so full of Rage and Madness against any of your poor fellow-Creatures, as to wish that the petty Affronts they offer to you, may be Revenged in the Eternal Torments of the bottomless Pit? Oh! This is the very *Spirit* & *Temper* of Devils. It is the worst that those Envious Spirits do or can wish may befal the Children of Men, against whom they implacably set themselves. Or when you so horribly *imprecate* your selves, Do you really wish that GOD would make you the flaming Monuments of his Eternal revenging Wrath? Do you wish to have your Portion among the Devils & Damned in Hell for ever? Is Eternal Damnation so desirable a Thing in it self? Or so light a matter, that you don't Care how soon GOD comes out in revengeful Anger, and *Rains snares, fire & brimstone, and an horrible tempest upon you*. O vile & hardned Wretch! This is more daring Impiety than the Devils themselves have

have ever been guilty of: For tho' they may & do wiſh that the ſoreſt Damnation may overtake every one of the Children of Men; yet there is not one of them all, ſo inſenſible & ſtubborn, as to wiſh the amazing Vengeance of GOD may reſt upon himſelf for ever & ever. This indeed will be their everlaſting ſad Condition; but they tremble & quake at the awful Apprehenſions of it *. And when they tho't that our Saviour, in the Days of his Fleſh was come to Execute full Vengeance upon them before the appointed Time. How did they Cry out for ſome farther Reſpite, Matth. 8. 29. *And behold they, i. e.* the Devils, ſpoken of in the preceeding Verſe, *They cryed out, ſaying, What have we to do with thee, Jeſus thou Son of God? Art thou come hither to torment us before the Time?* And they beſeech him upon this occaſion in *Mark* 5. 7. which refers to this ſame Story, — *I adjure thee by God, that thou torment us not.* Thus the accurſed Devils are ſo far from wiſhing Damnation to themſelves, that they deprecate the Torments of Hell in the Extremity of them, before the appointed Time; & would give Millions of Worlds, if they had them, for the Opportunity you now have, to make their Peace with GOD. And what! Shall any of you be ſo much worſe than the Devils as to wiſh that the dreadful Torments that are inſupportable to the Devils, & at the Proſpect of which they are filled with Terror and Anguiſh, may light & reſt upon your guilty Heads for ever & ever! What! are you ſtronger than the Devils and more able to bear the Eternal Wrath of GOD than they are? Or are you ſtronger than GOD, and able to reſcue your ſelves out of his hands, when you pleaſe? Ah, deceived Wretch! The Wrath of GOD will be as terrible to thee, when thou ſhalt come to endure it, as it is to the Devils that are lock'd up under the Chains of Wrath. And *thy hands can neither be ſtrong, nor thine heart endure*, when the Curſes of thy Mouth, ſhall fall with their full weight upon thine Head.

BUT perhaps you will ſay, That when ſuch horrible Expreſſions do ſo frequently proceed from your Lips, you have no ſuch Malice, & Wickedneſs, & Hardneſs of

* See *James* 2. 19.

Heart, as really to wish that the Damnation of Hell may either be your own Portion, or the Portion of others, as your words seem to import: But only you use these Expressions as words of Course; words that you have accustomed your self to, and know not how to leave off. But in Answer hereunto, let me say, This shiftless Excuse does not at all mend the matter. For what! Are the direful Vengeance of GOD against Sin, and the tremendous Torments of Hell, Things to be trifled & jested withal? Does it not argue an Heart desperately hardned against the Fear of GOD? and prove you have low & mean Tho'ts concerning the heaviest Plagues & Judgments of GOD, when you can at every Turn, and even for thy Diversion, Challenge the Almighty to do his worst, both with respect to thy self & others? Oh, This is as daring Presumption, as any poor Wretch can be guilty of: And it has a direct tendency, whatever you may pretend to the contrary, to harden both thy self & others more and more against the Fear of GOD, and his Judgments. And let me tell thee, Oh guilty Sinner, That the amazing Wrath of GOD is kindling against thee for this very Sin. And how dost thou know, but the very next time thou art guilty of it, and dost impiously call for the Damnation of Hell, either upon thy self or others, that the great GOD will smite thee with Death, while the abominable words are between thy Lips; and so send thee down in a moment, to feel the weight of that dreadful Wrath thou hast so often made light of? GOD has sent down many others into Hell in the very Act of Sinning; when their Sins have not been of so Aggravated a Nature, as this Sin must needs be of. *Korah* & his *Accomplices* were sent down quick into Hell for their Disobedience against *Moses*, whom GOD set in Authority over them; and *Ananias* & *Sapphira* were thrust down suddenly into Hell, with a Lye in their Mouths. Now neither of these Sins, simply considered, is of so heinous a Nature, as that visible Contempt of GOD & his Judgments, which you manifest, in sporting with the Damnation of Hell, as you are wont to do, when you profanely wish this Damnation to thy self or others. And therefore Sinner, thou hast infinite Reason to fear, that the holy,

Sin-

Sin revenging GOD will ſome time or other take thee at thy word; and whether thou art willing, or no, ſend thee down to feel the weight of Eternal Damnation even while the horrible *Execration* is in thy Mouth. But however it may be in this Reſpect, it is certain, this Damnation will firſt or laſt be thy Eternal Portion, unleſs thou doſt ſeaſonably Repent, and forſake this accurſed Practice. And then it will be a dreadful Aggravation of that Miſery, to think, how light & trivial a matter thou didſt once make of it.

BUT let this ſuffice for the *Fourth Uſe*, which I have thus enlarged upon, in hopes, that, by the Terrors of GOD, I may perſwade ſome of you to abandon this Sin, and lay a greater Bridle of Reſtraint than ever upon your Lips.

BUT to proceed,

USE, V. FROM the *Revelation* GOD has made of this tremendous Wrath we may learn the *tender Mercy & Compaſſion of GOD*, towards poor periſhing Sinners. The infinite GOD is repreſented to us as *a GOD merciful & gracious*; as one who *has no pleaſure in the Death of the wicked*; but *rather Delights that the wicked ſhould turn from his evil way & live*, Ezek. 33. 11. And to make this evident, He has in the Holy Scriptures ſet before us the Joys of the Eternal Kingdom, and made many gracious Invitations to the very worſt & vileſt of Sinners; and uſes a multitude of the moſt affectionate Intreaties to perſwade them to come to him, in & thro' JESUS CHRIST, for the Salvation they need. And if they do but hearken to his Voice, he has back'd all with the ſure & infallible Promiſes of Eternal Life & Happineſs. Now all acknowledge this an aſtoniſhing Proof of the infinite Compaſſion of GOD towards periſhing Sinners. But beſides this, I am to obſerve, the Mercy of GOD is no leſs Conſpicuous in the Revelations of Divine Wrath, which are Calculated to work upon the *Fears* of Sinners: For it is evident from daily Obſervation & Experience, That the Threatnings of Miſery & Deſtruction, do generally prove more effectual to awaken carnally ſecure Sinners, than the Promiſes of Eternal Life do to allure them to their Happineſs. And therefore multitudes whoſe Ears have been ſtopt cloſe againſt the ſtill & gentle Voice of

the Goſpel, have been awakened & affrighted by the Thunders of the Divine Law. And when any are ſavingly Converted to GOD, their *Fears* are uſually firſt wro't upon, by the Terrors of Divine Vengeance. So it was in the Caſe of the *three Thouſand* who were at one Time Converted by the Miniſtry of the Apoſtle *Peter*: As you may ſee in Acts 2. 37. *Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men & Brethren, What ſhall we do?* And ſo it was in the Caſe of the *Jaylor*, concerning whom we read in Acts 16. 29, 30. *Then he came into the Priſon trembling, and fell down before Paul & Silas, ſaying, Sirs, What muſt I do to be Saved?* And it is but very ſeldom, if ever, a Sinner is put upon earneſt Enquiry after Salvation, till his Fears move him hereunto. Now the Revelations of the tremendous Wrath of GOD, as they are made to us in the Holy Scriptures; and the opening the Horrors of the bottomleſs Pit unto Sinners in the Miniſtry of the Word; and herein truly informing them what their Sins are, and what Miſeries they daily ly open to, on the Account of them, are the moſt uſual & effectual Means to awaken thoſe Fears in Sinners, which put them upon the Enquiry after Salvation. And therefore, we are bound to look upon it, as an Argument of the moſt tender Compaſſion of GOD towards periſhing Sinners, when he gives them ſeaſonable Warning of the Wrath to come, and ſends his Ambaſſadors to perſwade them by the *Terrors* of the Law, as well as by the *Charms* of the Goſpel. And accordingly, whenever you find your Fears wro't upon, and awakened by any lively Exhibition of the Wrath of GOD, you ſhould look upon this, as an Evidence of the tender Compaſſion of GOD to your poor Souls; and be ſo far from attempting to run away from theſe Fears, or from uſing any unlawful Means to ſilence them (as many poor Sinners have done, and the moſt are apt to do, upon the firſt exciting of them) that you ſhould heartily Bleſs & Praiſe the Name of GOD for them, and uſe Means to keep alive all ſuch Convictions in you. And cry earneſtly to GOD, that as he has begun to ſhow you your Danger; ſo he would be pleaſed graciouſly to help & aſſiſt you, till you have ſafely paſt the whole of it.

BUT

BUT then,

USE, VI. FROM what we have heard, we may infer How *deeply we are indebted* to the *LORD JESUS CHRIST*, for laying the Foundation of our Eternal Redemption from the Wrath to come. 'Tho' the everlasting Punishment of Hell be so amazingly dreadful, as you have heard, yet 'tis no more than what we, all of us, justly deserve for our Sins. Nay, we lay open to all this Wrath & Vengeance, as soon as ever we had our Being. And therefore we are said *to be by Nature, the Children of wrath*, Eph. 2.1. And if we had been left to our selves, we must have Perished for ever, notwithstanding all that we, or any meer Creatures were able to do for our Relief. But behold, in the very Mount of Distress, the infinite Son of GOD undertook the Cause of our Redemption, and laid the sure Foundations for compleat & eternal Redemption from Wrath & Hell. And hence he is said to *deliver us from the Wrath to come*, 1 Thes. 1. 10. And now considering how great & amazing that Wrath of GOD is, to which we were all obnoxious, it appears from hence, that we are under all possible Obligations to *Love*, and *Live to the Glory of the SON of GOD*, who has undertaken the Cause of perishing Sinners, and wro't out a compleat Redemption for them. This will more fully appear if we briefly consider Two things:

1. *WHAT the infinite SON of GOD did*, in laying the Foundations of our Redemption for us. And in short, He left his Throne of Glory for a Time, and descended into this lower World; and here he took our Nature upon him, in a mean & humble State; and lived a poor, afflicted & despised Life; and at length endured a most bitter, shameful & accursed Death for our sakes; suffering at the same time, the greatest Rage of Men, the utmost Malice of Devils, and the whole weight of Divine Wrath that must otherwise have sunk & distressed us for ever and ever.

AND then,

2. CONSIDER How *Distinguishing* this *Mercy* of the great Redeemer has been unto fallen Man. For when *CHRIST* undertook the Cause of our Redemption, there was a Race

of Creatures more noble in their Original, than ever Man was, I mean the Apoſtate *Angels*, that had fallen under the high Diſpleaſure of GOD, and were doomed to the ſame tremendous Wrath we were Condemned unto; and were no more able to help themſelves, or to bear the Vengeance of Eternal Fire than we were. But behold, They were all paſſed by, and Apoſtate *Man* became the only Object of Redeeming Grace. They never had a Door of Mercy open'd to them, ſince their Apoſtacy, but We have a Door of Salvation ſtanding open to us, in & thro' the LORD JESUS CHRIST; and the very worſt & vileſt of Tranſgreſſors, under the Light of the Goſpel, are expreſly invited to Mercy in & thro' him. Oh! How aſtoniſhing then is this Grace of the Redeemer! And how joyfully ſhould we accept the Revelations & the Tenders of a Saviour unto us? See with what Acclamations of Joy his Birth was proclaimed to a loſt & periſhing World, Luke 2. 10, 11, 13, 14. *And the Angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord—. And ſuddenly there was with the Angel, a multitude of the heavenly hoſt praiſing God, and ſaying, Glory to God in the higheſt, and on earth, peace, good will towards men.* And we ſhould expreſs our Gratitude upon this occaſion, by giving him the chief room in our Affections; and by a moſt thankful Acceptance of him, as he is tendered to poor Sinners in the Goſpel.

BUT to proceed,

USE, VII. THE Children of GOD may hence learn how to *Prize* & *Improve* their *Pardon*. There is not ſo much as one true Believer in the whole World, but has obtained the Pardon & Forgiveneſs of his Sins. His Tranſgreſſions are bloted out, and the Guilt of them done away in the Blood of *JESUS CHRIST*. And this Pardon is a moſt free & unmerited Pardon. Indeed, Believer, it coſt thy Saviour his *Heart's Blood*. *He ſhed his moſt precious Blood for the remiſſion of thy Sins*; but it coſt thee nothing but thine Acceptance of it. And therefore GOD is ſaid to *blot out thy tranſgreſſions for his own Names ſake*, Iſa. 43. 25. And to *grant forgiveneſs* according

ding to the riches of his Grace, Eph. 1. 7. *Again*, It is a full & extenſive Pardon. Thou art juſtifyed from the *Guilt of all thy Sins*, Acts 13. 39. And *finally*, It is a Firm & Irrevocable Pardon. Once in a Pardoned and Juſtifyed State, and thou ſhalt always remain in it. Now ſuch a Pardon as this, ſets thee beyond all hazard of ever falling again under the Condemning Sentence of GOD's holy Law. Rom. 8. 1. *There is therefore now no Condemnation to them that are in Chriſt Jeſus.* It frees thee from thy Obligations to ſuffer that amazing Wrath & Vengeance which will light upon the Head of every finally impenitent Wretch. It bars up the Doors of the bottomleſs Pit, ſo that thou ſhalt never fall thro' them into eternal Deſtruction: And it opens the Gates of Heaven unto thee, and will ſerve for a Paſs into Eternal Glory. And hence it is a Pardon is called Redemption in Eph. 1. 7. *In whom we have Redemption thro' his blood, even the forgiveneſs of ſins* ——. Oh, How Thankful then ſhould you be to GOD for a Pardon! —How ſhould you Admire & Adore the diſtinguiſhing Grace of GOD, in granting a Pardon unto you, while Multitudes miſs of it for ever!—How Joyful ſhould you be in the Poſſeſſion of it! What an Argument ſhould you make of it, againſt all Sin for the time to come! And what a Motive to every Duty GOD calls you unto!

BUT to Conclude,

USE, VIII. *Laſtly*, WHAT we have heard, ſhould *ſtir us all up, to do what we can*, that both *we* & *others* may *eſcape* the Damnation of Hell.

MORE particularly,

1. IT *ſhould excite every one of us to do all he can, to eſcape the Damnation of Hell* Himſelf. You have heard already, how great & dreadful this Damnation will be; and that if ever the Seal of it ſhould be ſet upon thee, thou wilt be Undone to all Eternity. Now there can be no greater Motive, than the conſideration of this, to prevail with thee to fly from the Wrath to come. And therefore

Spencers Similies p. 122
382

therefore, I beſeech thee frequently and ſolemnly conſider it for this End. And when thou doſt find thy Heart warmed with the Meditation; and the Terrors of GOD begin to work on thy Fears, and put thee upon making theſe Enquiries, Oh! *How ſhall I eſcape the Damnation of Hell? What muſt I do to be Saved?* Let me intreat thee by the Mercies of GOD to accept my Advice in the following particulars:

Direct. 1. *FLY to the LORD JESUS CHRIST, and Accept of him by Faith, as thy only Saviour from the Wrath to come.* There is no Door of Hope open to any Sinner, but in & thro' the *LORD JESUS CHRIST*; and in him there is a wide & effectual Door open to every one that ſhall lay hold of him by Faith, and make him his Refuge from the Storm of revenging Juſtice. And hence it is, he has obtained the Name *JESUS* or *Saviour*; Matth. 1. 21. *Thou ſhalt call his name Jeſus; for he ſhall ſave his People from their Sins.* And he is an *Almighty* & *Alſufficient* Saviour, *Heb.* 7. 25. And the *only Saviour*, Acts 4. 12. Be perſwaded then to Accept the LORD JESUS CHRIST, as the only, Almighty Saviour of thy Soul. Cloſe in with him upon his own Terms. Accept him as the Prophet, Prieſt & King of thy Salvation. And Truſt in him alone for compleat and eternal Redemption: *For by him all that believe are juſtified from all things*, as in *Acts* 13. 39. *i. e.* They are juſtified from the Guilt of all their Sins, and are freed from a Sentence to Eternal Death, and obtain a Title to Eternal Life: And CHRIST is made unto all ſuch *Wiſdom, Righteouſneſs, Sanctification, & eternal Redemption*; as in 1 *Cor.* 1. 30.

Direct. 2. *SUE out a Pardon at the Throne of Grace, with the utmoſt Speed & Diligence.* While your Sins are Unpardoned, you lye under the Guilt of them all, and are every moment expoſed to that everlaſting Puniſhment that has been opened unto you. And there is no way to obtain Security from it, but by obtaining a Pardon of all thoſe Sins that expoſe you unto it. And a Pardon will effectually do it (as I obſerved before). Oh therefore,

Fly

Fly inſtantly to the Throne of Grace for a Pardon. Confeſs, Lament, Bewail, all thy Sins before GOD: Repent of them in Duſt & Aſhes, and Turn from them all unto the Living GOD. And plead the Forgiveneſs of them in the Blood of the great Sacrifice. Give GOD no reſt Day nor Night, till you feel an Abhorrence of every Sin in you; till you find Strength againſt every Luſt, and till GOD ſenſibly Seal a Pardon unto you, and ſay to you as he did to him in the Goſpel, Matth. 9. 2. *My ſon, Be of good cheer, thy Sins are forgiven thee.*

Direct. 3. *FORSAKE thy former Evil Courſe, and turn thy feet ſpeedily into the Path of GOD's Commandments.* If you continue in your wonted Courſe of Iniquity, there is no poſſibility of eſcaping the Damnation of Hell. For the Apoſtle aſſures us, *That if ye live after the fleſh, ye ſhall dye*, Rom. 8. 13. You muſt therefore in the firſt place, *Mortify the Deeds of the Body, and dye unto every Sin.* This is to forſake the fooliſh, and to get out of the Path that leads to eternal Perdition. And therefore the Apoſtle adds in the *Verſe* but now mentioned, *That if ye thro' the Spirit, do mortify the deeds of the Body, ye ſhall live.* And then you muſt turn your feet into the Path of GOD's Commandments. You muſt Eye his Will as the Rule of your Lives; and make his Holy Law the Meaſure & Standard of all your Actions; and walk at all times by the Light & Aſſiſtances of his Holy Spirit. And to ſuch as theſe, the Apoſtle aſſures us, there is no Condemnation, Rom. 8. 1. *There is therefore now no Condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.*

BUT this may ſuffice for the *Firſt* Branch of this Uſe.

HENCE,

2. WHAT we have heard, ſhould *excite us all to do what we can, that* Others *may eſcape the Damnation of Hell.* For ſince that Damnation is ſo terrible & amazing: All thoſe poor Souls, who are in the broad way to it, are really *Objects* of Pity; and need our Prayers; and all the help, we can afford, to ſave them, if poſſible, from the Miſery

Misery they are bringing upon themselves. Hence our Bowels of Compassion should always move with tender Concern for such poor Souls; and we should every one of us, Do all we can, in the *Station* GOD has set us, to keep them from falling into the Pit of endless Ruin.

HENCE, All those that are in any *Publick Station* should by their Commands, Counsels, Instructions and Examples, do all they can to block up the way of Sinners before them, and to turn their feet into the Paths which lead to Eternal Life.

BUT *Ministers* more especially should Improve all their Powers, Gifts & Talents for the Salvation of poor Souls. And it is an awakening Consideration to them, to think, that the Souls of their People are committed to their Charge; that they must be responsible for every one of them in the great Day; and if any of them Perish thro' their neglect, the Blood of such Persons will be required at the *Watch Man*'s Hands. That awful word of Warning is given to every one, who has the Charge of Souls committed to him; Ezek. 3. 17, 18, 19. *Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him no warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way; he shall die in his iniquity; but thou hast delivered thy soul.* Brethren, These things I mention to you, *chiefly*, as a Motive to my self, that I may be found faithful in the Discharge of my Duty to you, and be free from the Blood of all Men. And *partly*, That you may know how great & awful our Charge is, and so be moved earnestly to Pray to GOD for us, that so both *We* who Preach the Gospel, and *You* that Hear the Gospel Preached, may finally escape the Damnation of Hell, and rejoyce together in the Day of CHRIST JESUS.

AND

AND then as to ſuch of you as are *Parents* & *Heads of Families*, What a Motive ſhould this awful Truth prove unto every one of you, to do all you can, for the Salvation of your poor Children, and all others under your reſpective Charge? This Charge of yours as far as it extends, does in ſome ſort reſemble the awful Charge of *Miniſters*, but now mentioned. And then beſides, Are not your *Children* unſpeakably dear unto you? Don't you account them as ſo many Limbs & Members of your own Bodies? You can't tell how to bear they ſhould be Sick, or in Pain, or ſuffer any kind of Injury or Affliction: For in all that they ſuffer, you ſuffer with them. How then can you bear the thot's of their being everlaſtingly ſeparated from GOD, and thruſt down into Hell, and made *Fire-Brands* in the Lake that Burns with Brimſtone for ever & ever? Oh! If you cannot bear the tho'ts of it, I beſeech you, to do all you can, to pluck them out of the everlaſting Burnings, to which they are liable by Nature. Pray to GOD for their Converſion: Uſe all the Means in your Power for this End. Counſel & Inſtruct them in the ways of GOD. Set before them the Evil Nature of Sin, and the Danger of continuing Impenitent in Sin. Convince them, if you can, of their need of a CHRIST, and the Neceſſity of giving themſelves up to him in their Early Days. Inſtruct them in the acceptable diſcharge of this Duty. And as there may be occaſion for it, Reſtrain them from evil Company, and from keeping unſeaſonable Hours. And adminiſter proper Corrections for their Faults. Alſo Cry to GOD for a Bleſſing upon all your Endeavours for their Eternal Good.

AND now to Conclude,

LET every one of us do what we can, to Save all others, as we have Opportunity, from the Miſery that awaits the Impenitent Sinner; convincing them of their Sins; warning them of their Danger; and exhorting them to Duty, *&c.* And be it known to you, That he who is Inſtrumental to *Convert a Sinner from the error of his way, ſhall ſave a ſoul from Death, and hide a multitude*

of

of Sins, James 5. 20. And then, If you are so happy as to escape the Damnation of Hell, you shall, for this Labour of Love, shine the brighter, for ever, in GOD's Eternal Kingdom. For every one, to whose Salvation you industriously contribute, will add new Lustre to your Crown of Glory. And agreeably the Prophet *Daniel* has foretold us in Chap. 12. 3. *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the Stars for ever and ever.*



FINIS.

